

MAY 1950

AN INTERNATIONAL BAPTIST MAGAZINE

PHILOSOPHY,
RELIGION AND
E...

MISSIONS

In This Issue

SMALL IN AREA BUT GREAT IN HISTORY

By Isaac Higginbotham

ALMOST CAUGHT BY COMMUNISTS IN CHINA

By Vera G. Young

MOTHER'S DAY AND SPIRITUAL MATURITY

By Kenneth I. Brown

HELPING THE WORLD'S MOST UNFORTUNATE PEOPLE

By Edwin A. Bell

The Picture

The campanile of the First Baptist Church in Boston, Mass., organized in 1665. It is the third church of any denomination in Boston and the fifth Baptist church in the United States. Preceding it are the First Baptist Church, Providence, R. I., organized in 1639, the First Baptist Church in Newport, R. I., 1644, the Second Baptist Church, also in Newport, R. I., 1656, and the First Baptist Church, Swansea, Mass., 1663.

VOLUME 148
NUMBER 5

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MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, LITT.D., *Editor*

MARGARET G. MACOSKEY,
Assistant to the Editor

HORACE H. HUNT,
Business Manager

DEPARTMENTAL EDITORS

R. DEAN GOODWIN
REUBEN E. NELSON

ARNOLD T. ÖHRN
HELEN C. SCHMITZ

ADA P. STEARNS
JOHN W. THOMAS

DOROTHY A. STEVENS JESSE R. WILSON

Field Correspondents in Four Continents

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For subscription rates see page 264

Vol. 148

MAY, 1950

No. 5

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MISSIONS

THE QUIZ COLUMN MAY

NOTE:—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who was a fearless proponent of Baptist doctrine?
2. What was three times destroyed by fire?
3. Where has life been bitterly spartan?
4. What was approved by the General Council. Dec. 13, 1949?
5. Who helped build the Clough Memorial Hospital?
6. What and where is Pa Sha Ca?
7. Who will direct a Rainbow Chorus of 300 voices?
8. What meets May 9-12, 1950?
9. Who can be depended upon to make the right decisions?
10. Who is Nancy L. Rostron?

Note that this contest began with the issue of September, 1949, and runs through June, 1950, and is open only to subscribers.

11. What organization supplied 25,437,719 meals last year?
12. What institution was founded in 1825?
13. What has brought a feeling of appalling insecurity?
14. What should be attached exactly as on your magazine wrapper?
15. Who prepared a paper on "Evangelism Through the Churches"?
16. Who is friendly toward psychology and psychiatry?
17. Who will make his home in Connecticut?
18. What will repay careful reading by pastors and laymen?

Rules for 1949-1950

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by
July 31, 1950 to receive credit.

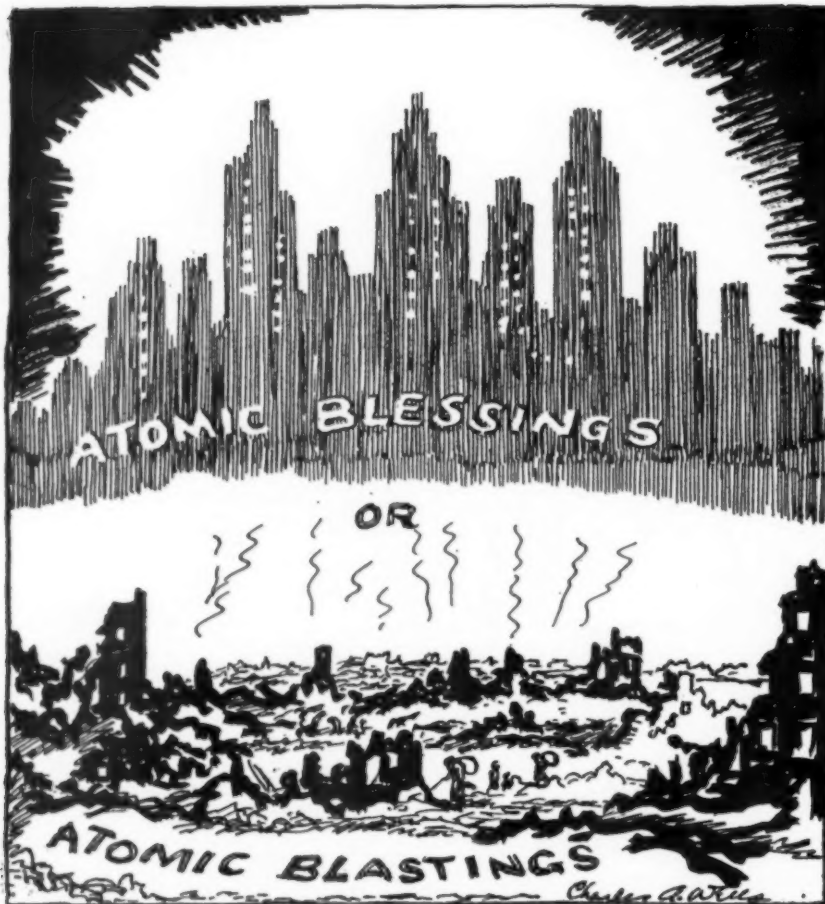
The June Issue Will be Late

Since the Northern Baptist Convention meets late in May (dates are May 22-26), the June issue of MISSIONS cannot be printed until the complete story of the Convention is in type.

(Continued on following page)

Blessings or Blastings

CARTOON NUMBER 169 BY CHARLES A. WELLS



IF we follow the will of God and do not yield to hate, fear, and violence, we shall eventually through the peacetime use of atomic energy, see cities of light, abundance, and comfort beyond our dreams. But if we surrender to hate, suspicion, and fear, the few who survive the wartime use of atomic energy, will ultimately see only cities of the dead. Science is rapidly pushing humanity toward that fateful decision.

The decision does not depend altogether on Russia. Contrary to popular comment, authoritative historians do not believe that communism will seek its fulfillment by a deliberate, suicidal plunge into a world-destroying holocaust. Communism seeks supremacy through social and economic disintegration. No quantity of atomic or hydrogen bombs can conquer that force. We can combat it successfully only with faith in and the practice of democracy, the establishment of social justice, and a revival of Christian concern and sharing.

What will surely bring atomic war is hatred added to prejudice and ignorance, and the fanning of fear into violence. Each of us can say words and do deeds that accentuate the tensions of war. We can also say words and do deeds that undergird the structure of peace.

We can have atomic blessings or atomic blastings. We cannot have both. We can enjoy the former. We cannot survive the latter.—CHARLES A. WELLS

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The following report comes from Reno, Nev. "This city is a hard one to reach . . . some felt it could not be done. But we are exceedingly grateful for the Conferences on Christ and World Need which filled our largest church auditorium for a solid week. Our church leaders are greatly encouraged towards further effort."



— Rev. Earl S. Barnett, for the Ministerial Association, Reno, Nev.

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The June Issue

(Continued from preceding page)

Accordingly the June issue will go to press about June 6 and will thus reach subscribers about two weeks later than usual.

WHO'S WHO

In This Issue

- ▶ EDWIN A. BELL is the American Baptist Foreign Mission Society's Special Representative in Europe.
- ▶ I. J. BRAME is pastor of the First Baptist Church in Nampa, Idaho.
- ▶ KENNETH I. BROWN is President of Denison University. He succeeded the late Avery A. Shaw in 1940.
- ▶ DONALD B. CLOWARD is Secretary of the Northern Baptist Convention Council on Christian Social Progress.
- ▶ KENNETH M. COOPER is Director of Town and Country Work in Connecticut and Rhode Island.
- ▶ HERBERT G. GEZORK is Professor of Christian Sociology and World Relations at Andover Newton Theological School.
- ▶ R. DEAN GOODWIN is the American Baptist Home Mission Society's Secretary of Public Relations.
- ▶ ISAAC HIGGINBOTHAM is Executive Secretary of the Massachusetts Baptist State Convention. He succeeded the late Hugh A. Heath in 1939.

(Continued on following page)

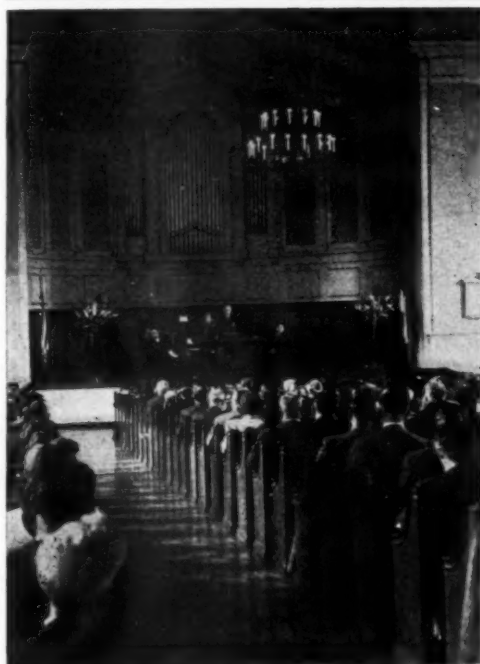
CHRISTIAN EDUCATION

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Like all other enterprises and institutions today the American college, and particularly the denominational institution, faces difficult financial problems in this era of postwar inflation. Although tuition fees have been increased, this increase in revenue is offset by higher costs of operation, and by decline in income from invested funds occasioned by lower interest rates.

Nevertheless the institutions featured on these pages are determined to do everything possible to furnish proper training for the young people enrolled as students. Theological seminaries, colleges, schools—all deserve hearty Baptist support.

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(Continued from preceding page)

► CHARLOTTE S. TRUESDALE is the wife of Henry P. Truesdale, a New York attorney. She is a member of the Woman's Foreign Mission Board and of the National Committee on Woman's Work.

► HELEN L. TUFTS is a missionary of the Woman's Foreign Mission Society, in Burma since 1919.

► LOUISE VOTH is principal of the Mather School, at Beaufort, S. C.

► HOWARD C. WHITCOMB is pastor of the First Baptist Church in West Somerville, Mass.

► VERA G. YOUNG is the wife of Rev. M. Vincent Young, missionaries in Burma since 1931.

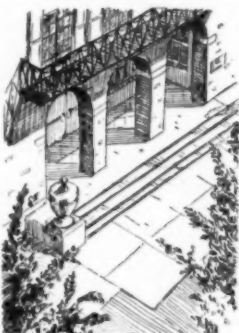
LETTERS

From the Editor's Mail Bag

May I reply to Catherine Farrell's letter in your February issue? I am a Baptist. I believe and am taught to exemplify a Christian spirit to everyone regardless of race, color or creed. Shame on us Baptists if ever we show lack of a Christian spirit. So I ask, is it Christian for the Roman Catholic Church to ban Protestantism in Spain and certain Latin American countries? If Miss Farrell says those countries act contrary to the teachings of her Church, then why is this not rectified? Is it not the policy of her Church to go along with other Churches when Catholics are in the minority, but when they are in the majority then Roman Catholicism is absolute? In

the city in which I live there has been no baccalaureate sermon in the last few years for the high school graduating class because of a Roman Catholic

School Board member and the opposition of the Catholic clergy. I was brought up by a Protestant uncle and an aunt who also brought up a Roman



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Catholic boy as strictly in his church as I in mine. Most Catholics admired my relatives for this and showed them many kindnesses. How many Catholics would do that for Protestants? Perhaps the Pope is the best informed man in Europe today, but if the United States had no official representation at the Vatican previous to the Roosevelt administration, then why should we maintain an ambassador there now? Politically and geographically the Vatican is a sovereign state, but that would not prevent our Ambassador to Italy from familiarizing himself with the affairs of the Vatican State. If conditions Miss Farrell mentions in Sweden are not Christian, is it Christian for Roman Ca-

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tholicism to obliterate every semblance of Protestant faith in other countries where Catholicism is in the majority? Hasten the day when Protestants shall be as strict in their church canons, in membership attendance, and marriage as are the Catholics. May I conclude with this admonition, When thou judgest, judge with righteous judgment. May God almighty help us all to keep and preserve the same.—
Lester F. Green, Corning, N. Y.

The letter by Katherine Farrell in February MISSIONS contained at least one statement that ought not go unchallenged, namely, that "there is no blackening of Protestantism in any Roman Catholic magazine." I have before me an issue of *The West Virginia Register*, the official Catholic newspaper of Wheeling in which an article castigates missionaries of Protestant groups in Latin America. In the same issue is an article about Methodist Bishop Oxnham which is no mere "rebuttal of remarks of Bishop Oxnham". Devastating and inaccurate is the criticism of Protestantism im-

plied in this sentence, "The breeding grounds for the forms of atheistic totalitarianism that have risen in the world have been non-Catholic countries." Your Roman Catholic correspondent ought to read the bitter

attack made soon after Reformation Sunday in the official diocesan publication of Steubenville, Ohio. It was a scorching denunciation of Rev. W. E. Burke, a former Roman Catholic priest, and of the Protestant churches

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which dared to schedule a mass meeting to hear him.—*Rev. David Gustafson, Weirton, West Va.*

Your editorial, "Review Without Preview," on the work of the Commission of Review, as usual, has honored what has been done by expecting that much more will be done! Criticism that does not dissipate itself in negatives is always contributory.—*Rev. Ivan Murray Rose, Philadelphia, Pa.*

I share in MISSIONS' editorial regrets that the specific proposals of the Commission of Review were limited almost exclusively to matters of denominational machinery. While the message which preceded the findings and recommendations was intended to give some attention to spirit and life, nevertheless we gave too little attention to where we are going and what we should be doing in the next decade or two.—*Carl W. Tiller, Cheverly, Md.*

As a member of the Commission of Review I write to express my appreciation of your treatment of our report in MISSIONS. You have been very generous. I am sure that all of us are grateful.—*Mary Edith (Mrs. Leslie B.) Arey, Chicago, Ill.*

That was a good editorial about the report of the Commission of Review. We do not need more machinery. What we do need is a willingness to do some-

thing and to spend our time in doing it instead of discussing how to change our methods of doing it. I greatly appreciated what you said about Congressman Charles A. Eaton. Why is it that when a man reaches a certain age he must resign from the pastorate and from many other occupations? In business, in Congress, and in public office, his age has little to do with his fitness. It ought not to anywhere. My hearty congratulations on your magnificent job as editor.—*Rev. Harry S. Myers, Hillsdale, Mich.*

The Retirement of Dr. C. C. Tillinghast

► MORE THAN 200 NEW YORK CITY BAPTISTS sat down to a testimonial dinner in the Riverside Church on the evening of March 21st in honor of Dr. C. C. Tillinghast who retires in June as Princi-

pal of the famous Horace Mann School. A large delegation came from the Creston Avenue Baptist Church where Dr. Tillinghast is a member. Numerous friends representing many phases of Northern Baptist activity in the New York metropolitan area were present to express their esteem and to pay tribute to him for his many years of association with the New York Baptist City Society, the Board of Education, and the Council on Finance and Promotion. After dinner speakers included Secretaries Stanley B. Hazzard and Luther Wesley Smith, Dr. Charles O. Wright of White Plains, N. Y., and Baptist Education Center Director Horatio Hill. Proudest among the guests was Dr. Tillinghast's mother who will be 95 years old on her next birthday. In behalf

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of Dr. Tillinghast's friends Secretary Hazzard presented as a farewell gift a handsome desk and a chair, miniatures of which were on display. With deep feeling, yet with his customary brilliant humor and sparkling wit, Dr. Tillinghast responded and then in an autobiographical review he voiced his gratitude for his Christian parentage, his college education at Brown University, and the long fruitage of an early impulse in his soul to serve humanity. This purpose has been achieved in many fields of Christian endeavor. For 18 years he has served on the Board of Education and for 18 years has been President of the New York Baptist City Society. He has been principal of the Horace Mann School, has served on the Faculty of Teachers' College of Columbia University, and has been advisor in numerous educational organizations. Upon relinquishing his

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When reporting change of address send both the old and the new address.

New York responsibilities in June Dr. Tillinghast will make his home in Connecticut.

Annual Meetings

FOREIGN MISSION SOCIETY

The 134th annual meeting of the American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the states of Pennsylvania, Massachusetts, and New York, will be held in Mechanics Hall, Boston, Mass., May 26, 1950, at 9:10 A.M., and/or at a later session during the scheduled meetings of the Northern Baptist Convention, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.—
R. W. Shafer, Acting Rec. Secretary.

WOMAN'S FOREIGN SOCIETY

The 77th annual meeting of the Woman's American Baptist Foreign
(Continued on page 319)



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ANNUITIES — *A Way to Give and to Receive* — Jesse R. Wilson, Home Secretary, American Baptist Foreign Mission Society

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WE MEET AGAIN IN BOSTON

The Judson Centennial session of the Northern Baptist Convention in Tremont Temple, Boston, Mass., June 17-25, 1914 in commemoration of the first one hundred years of American Baptist foreign missions. Another centennial occurs this year, the 100th anniversary of the death of Adoniram Judson on April 12, 1850 when he died on shipboard en route to the United States and was buried at sea. Presiding at the Boston Convention in 1914 was Henry Bond.

Convention President, Mrs. Howard G. Colwell (insert below) will preside at Boston this month



The Massachusetts State Capitol in Boston

Faneuil Hall, "Cradle of American Liberty"

MISSIONS

VOL. 148 NO. 5



MAY 1950

Then and Now in Boston

THE Northern Baptist Convention last met in Boston in 1914. The occasion was the Judson Centennial to commemorate 100 years of Baptist foreign missions. This year marks another centenary. On April 12, 1850 Adoniram Judson died and was buried at sea. "Malden his birthplace; the ocean his sepulcher," quoted Dr. O. P. Gifford from the Malden Memorial Tablet, in his Judson Centennial address.

How transient is life is revealed in the program of 1914. Most participants have departed into the world of infinite dimensions. Gone from our fellowship, to mention only a few, are Henry Bond, E. W. Hunt, W. C. Bitting, W. B. Riley, H. L. Morehouse, F. L. Anderson, H. C. Mabie, Edward Judson, O. P. Gifford, Jacob Speicher, H. B. Benninghoff, H. B. Grose, Mrs. W. A. Montgomery. Among the few survivors is John R. Mott, 85 years old, grand old man of foreign missions. At Boston he delivered the closing address, "Why We Should Enlarge Our Plans."

Much has happened during the intervening 36 years. The First World War, the postwar era, the great depression, the rise of fascist dictatorships, the Second World War with its shattering consequences on mission fields, the emergence of Russia as a world power—all have prevented the consummation of larger plans. These 36 years have also witnessed a needless Baptist theological controversy which likewise bears responsibility for the failure to enlarge our plans. And now the hydrogen bomb has brought to humanity a feeling of appalling insecurity that no Baptist in the serene and complacent security which life offered in 1914 could possibly have imagined. The Boston Convention met in another world.

The lack of missionary progress since the Judson Centennial is not surprising. Although foreign mission receipts have recorded a huge increase, from \$1,201,528 in 1914 to \$2,685,246 in 1949, the comparison can easily prompt unwarranted conclusions because in actual service rendered to a needy world, the 36 years really register an immense decrease. The dollar has been so drastically devalued in gold content and so woefully reduced in purchasing power, that the cost of missionary work has trebled and quadrupled. Lack of progress is evident also in missionary staff, 413 in service today compared with 725 in 1914. Even if the Conservative Foreign Mission Society should disband and the Convention assume support of its 159 appointees, total Northern Baptist foreign staff would then still be far below that supported by Northern Baptists 36 years ago.

As a tribute to Adoniram Judson who died 100 years ago, this month's Boston Convention should issue a new challenge to larger missionary plans. It would be almost a miracle if the Boston program with its many reports and speeches were to present to Baptists any bold, strong, unevadable summons to undertake a new and truly sacrificial effort. We meet in Boston at a fateful hour in the life of our world. Surely it is a time when labels should be thrown away, controversy transcended, and divisiveness abandoned, so that all might unite anew to serve a world in ghastly need of the redeeming, radiant, abundant life in Christ. We should work while it is yet day lest the incredible stupidity of political and military leadership brings on the night in which our world may become only a burnt out cinder filled with the blasted cities of the dead.

The World Today

Current Events of Missionary Interest

Airplane view of the towering Shwe Dagon Pagoda in Rangoon, Burma. Its covering of gold leaf cost the followers of Buddha an immense fortune



This is probably Buddhism's most famous shrine. Always dominating Rangoon's skyline it can be seen by incoming ships when still at sea

A Spectacular Revival of Buddhism Challenges Christianity in Burma

UNDER sponsorship by the new Burma Government, a spectacular revival of Buddhism is sweeping across Burma. According to a special report by Mr. Robert Trumbull in *The New York Times*, this revival has been deliberately planned, (1) in order to check the spread of communism, and (2) to strengthen the position of Prime Minister Thakin Nu in the government. He is highly esteemed as an extraordinarily pious Buddhist and his personal honesty is above reproach. It is also common knowledge that he is prepared to enter monastic life as a monk in case he should be thrown out of political office. These facts have given him a political stature comparable to that of the popular Prime Minister Jawaharlal Nehru in India.

Thus far the revival has been featured by the transport in golden caskets and the exhibition throughout Burma of sacred relics of Buddhism which were brought over from Ceylon. From the countryside and the villages flock thousands of pilgrims to the cities to view these sacred relics. This creates a state of

mind unsympathetic to communism, explains Mr. Trumbull, and it enhances the popularity of the Prime Minister. Buddhism is strong in Burma because 12,000,000 of its 17,000,000 people are claimed to be Buddhists. "No one can imagine Burma without Buddhism," concludes Mr. Trumbull, "and Buddhist leaders say they cannot imagine Buddhism mixed with communism."

This Buddhist revival in Burma presents a new postwar challenge to Christianity in the oldest Baptist foreign mission field. The centennial on April 12th of the death of Adoniram Judson should remind Baptists again of their unfinished task in Burma.

The Largest Birthday Cake In the City of New York

A HUGE birthday cake nine feet high, weighing half a ton, with four layers, all heavily frosted and circled with 70 blue candles, was baked by the Bakers and Confectioners Union of New York City and presented to the Salvation Army on its 70th birthday, March 10, 1950. After 300 celebrants had sung, "Happy Birthday to You," the cake was cut into 3,000 pieces and distributed to Salvation Army

institutions. Just prior to this the original scene was reenacted at the Battery where 70 years ago seven Salvation Army lassies accompanied by Commissioner G. S. Railton landed from England and began the Salvation Army's philanthropic and evangelistic ministry. Using a Statue of Liberty excursion boat seven cadets representing the original seven lassies and Major Bramwell Tripp impersonating Commissioner Railton landed again at the Battery where they knelt in a prayer of thanksgiving and staged a brief but impressive birthday ceremony. Originally founded in England by General William Booth in 1865, the Salvation Army is today an international organization serving in 92 different countries. Its personnel consists of 16,847 officers and cadets, 42,580 persons without rank, 90,845 singers, and 237,247 home league members. Last year it supplied 25,437,719 meals, furnished work to 32,903 men, secured jobs for 56,585 others, operated 87 maternity homes, took care of 23,331 mothers, maintained 95 clinics and treated 87,988 patients. Its publications totalled 119 with circulation of 1,791,017. The Salvation Army is a charter member of the World Council of Churches.

Four Indonesian Postage Stamps Convey a Message to the United States

THE new Republic of Indonesia (*See MISSIONS, January, 1950, pages 10-11*) has issued its first postage stamps. Stamp collectors among *MISSIONS'* readers have probably already secured copies for their collections. The four stamps feature portraits respectively of George Washington, Abraham Lincoln, Benjamin Franklin, Alexander Hamilton, and thus pay gracious tribute to the prestige and idealism of the United States of America. The four Americans honored typify freedom, democracy, peace, integrity. The third man is regarded by *The Saturday Evening*

Post as "the most civilized man of his time." When he suggested the stamp designs President Sukarno of Indonesia may also have had in mind Benjamin Franklin's abhorrence of war, for he wrote in 1788, "I lament the prospect of a horrid war which is likely to engage so great a part of a mankind. There is little good gained and so much mischief done generally by wars that I wish the imprudence of undertaking them was more evident." What would Benjamin Franklin write today? This philatelic tribute to the United States by a vigorous young republic in the Far East should have a sobering effect on the American people. It should prompt them more resolutely to maintain their idealism, uphold their democratic principles, and preserve their integrity, especially in relations with other nations. When the people of a new nation look up to America with respect and consider the founders of America as heroes to be emulated, it is mightily important that such respect be justified and that American conduct and foreign policy shall not disillusion them.

The First Christian Chief Justice Of the Supreme Court of Japan

FOR the first time in its history the Supreme Court of Japan has a Christian jurist as its Chief Justice. He is Kotaro Tanaka, formerly Professor of Law in the Imperial University and more recently Minister of Education in the Imperial Cabinet. Usually the Chief Justice has been a Shintoist, occasionally a Buddhist. The Christians of Japan constitute only a small minority, only 346,049 in a total population of 78,101,473, and to have a Christian layman elevated to the highest judicial position in the Japanese Empire enhances the influence of the Christian movement. It proves again that the Christian progress of nation is registered by quality of Christian discipleship as well as by quantity of Christian disciples.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

THE CONFLICT BETWEEN CHRISTIANITY AND COMMUNISM cannot be escaped. Our best hope is that communism may dynamite Christianity out of its complacency and indifference and that the church may enter upon a sacrificial and passionate crusade for the souls of men.—**Rev. Frederick B. Harris**



OUR CURRENT NOMINAL CHRISTIANITY has been worn threadbare in its feeble efforts to bring in the Kingdom of God. It is too anemic today to stand up before a new, lusty, materialistic paganism.—**Rev. Merlyn A. Chappel**

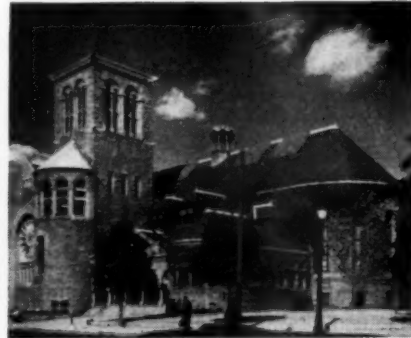
FAILURE TO CHANGE CERTAIN HABITS of thought and action deeply imbedded in the American people may cause this nation to wind up as a hated arrogance beleaguered on an isolated, indefensible island.—**President Bryn J. Hovde**



WE RELIGIOUS FOLK ASSUME TOO MUCH even in the terms we use. We talk of salvation, revelation, prayer, grace, atonement, the Son of God, the Savior of mankind; but these terms are utterly foreign to the generation that has grown up in our midst.—**Rev. Theodore Cuyler Speers**

Small in Area but Great in Baptist History

By ISAAC HIGGINBOTHAM



Three churches that every Northern Baptist Convention delegate should visit, the First Baptist Churches respectively in Newton Centre, Worcester, and Malden, Mass. The last mentioned has in it the Judson Memorial Tablet

MASSACHUSETTS is one of our smaller states, only three, Rhode Island, Delaware, and Connecticut are smaller in area; yet its original charter took in land from the Atlantic Ocean to the Western Ocean, and later included the District of Maine. Although now small in area, Massachusetts is packed with much of our early Baptist history. Here Baptists were first persecuted in the New World; here was organized our first missionary society, both home and foreign in its outreach; here American foreign mission interests began under the haystack at Williams College and at Andover Seminary; here the Judsons were born; from here they sailed with Luther Rice for India; and it was to Massachusetts that they looked for support when they became Baptists; here at Worcester were the beginnings of the American Baptist Home Mission Society; here were the roots of our Woman's Foreign Mission Society; on Newton Seminary Hill began Baptist theological education; and on Beacon Hill Boston, for many years, were the headquarters of much of our organized denominational life.

While it is true that the Pilgrims of Plymouth were real Separatists seeking freedom of worship, on the other hand the Puritans of Boston had been inoculated with the heresy of a State Church. It was in their blood. They had forgotten that they sought a sanctuary from the oppression of the Church of England. So they proceeded to set up a theocracy in which the

Massachusetts is the fourth smallest state in the United States; yet it is great and rich in Baptist history. Here American Baptists had their beginnings and here their corporate life and organization had its origin. Baptist delegates to the Northern Baptist Convention in Boston will walk on sacred soil. The experience should contribute to reverence for a noble past and a determination for a glorious future.

state and the church were united, blended into one government and mode of life. This was hard soil in which Baptists sought rootage for their convictions and their churches. So they faced bitter opposition. Roger Williams was banished and at Providence he founded the First Baptist Church in America, and the first colony in the New World that guaranteed full civil and religious freedom. Here in Massachusetts Thomas Painter of Hingham was publicly whipped for his Baptist beliefs; President Dunster, the first president of Harvard College, was forced to resign his presidency and was hounded to death because he opposed infant baptism. John Clark and Obadiah Holmes were thrust into jail in Boston. The latter was unmercifully flogged in front of the Old State House. Early Baptists and their churches were so bitterly opposed that it was long after the first quarter of the 19th century before Baptists

and others were freed from taxes to support the Congregational order in Massachusetts.

The first Baptist church in Massachusetts was founded in 1663 at Sea Cuncke by Rev. John Myles, pastor of a Baptist church in Illston, Wales. He had brought his members with him to the New World seeking freedom of worship. The General Court ordered them to move beyond the border and so the church moved over the line into Rhode Island, but later returned under the protection of the Plymouth Colony and settled at Swansea. At the end of ten years the church had 200 members. It still worships on the same site.

The First Baptist Church of Boston was founded in 1665 by Thomas Gould, a fearless proponent of Baptist doctrine. As its first pastor, he paid the price of bitter and unrelenting persecution on the part of the pastors of the standing order and the civil magistrates. He and many others of his church were often in prison. Thomas Gould later moved to Noddles Island, now East Boston, where he died in 1675, his death hastened by persecution and prison. In 1678 the church decided to build a meeting house on Back Street, now Salem Street. In order to keep the purpose secret the building was constructed like a large residence. Nevertheless the General Court locked

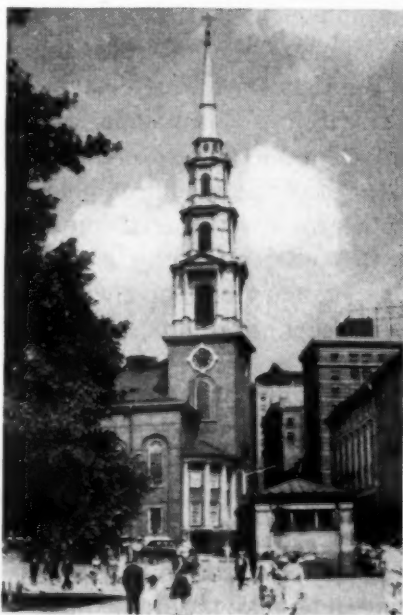
and barred the doors. The raw East wind of early March did not prevent the members from worshipping on the lawn beside the church. Finally they forced open the doors and defied the General Court by continuing to worship in their meeting house. On this site the First Baptist Church worshipped for 150 years.

The spread of Baptist convictions across the state and the establishment of churches from Boston to the Berkshires makes a stirring story. In 1800 there were about 25,000 inhabitants in Boston and less than 500,000 in the state. Yet there were already 100 Baptist churches with 6,000 members. The largest church was at Dartmouth with 347 members. In the closing years of the 18th century Baptists, with other evangelicals, felt the stir of the Great Awakening. They felt a yearning to reach people in remote areas for Christ. Pastors were given leave of absence and went forth into the frontiers and the wilderness to preach the gospel. This, however, was inadequate and the question was asked, "How can we adequately meet the need for missionary outreach?" One of these pastors sent forth by the Shaftsbury Association had made a preaching tour of 600 miles without meeting another minister of the gospel.

Leading Baptist preachers of Eastern Massachusetts, including Rev. Samuel Stillman of

BELOW: Three historic landmarks which every delegate to the Northern Baptist Convention should visit. **LEFT:** The Park Street Congregational Church on Boston Common, familiarly known as "Brimstone Corner" because of its

vigorous preaching in former years about the penalty for sin; **CENTER:** The home of Paul Revere; **RIGHT:** The old North Church from the steeple of which the lanterns signalled to Paul Revere the coming of the British and started him on the famous "Midnight Ride of Paul Revere"



the First Church, and Rev. Thomas Baldwin of the Second Church, Boston, and Rev. Hazeekiah Smith of Haverhill, called a meeting for May 26, 1802, that marked the entrance of Baptists upon a missionary service that was more far-reaching than they could possibly have imagined. They organized the first missionary society of Baptists in the New World with the following purpose: "To furnish preaching and to promote the knowledge of evangelistic truth in the new settlements within these United States; and further if circumstances should render it proper." Thus the Massachusetts Baptist Missionary Society was launched. On that same day Rev. John Tripp and Rev. Isaac Case were appointed missionaries for the district of Maine and the British Provinces, and another missionary was appointed for Western Massachusetts. Each missionary furnished his own horse, was allowed traveling expenses, and received \$5 a week as compensation. All contributions received by them were for the work of the society.

At the second annual meeting of the society held in May of 1803 it was voted to proceed to publish a missionary magazine and Dr. Thomas Baldwin was appointed magazine "conductor."

NOTE—This was the beginning of MISSIONS which, although its name has been changed three times, thus has an unbroken continuity of 148 years. See editorial masthead at top of page 286. This explains why this issue is listed as Volume 148, Number 5.—ED

The work of this first missionary society was not limited to Massachusetts. Special attention was soon given to work in New Brunswick. In 1808 the society was incorporated and allowed to hold real estate and other property. The report of that year shows that the society had 13 missionaries at work in Vermont, New York, New Hampshire, Lower Canada, New Brunswick, and the District of Maine, and also among the Tuscarora Indians. In 1810 a committee was appointed for domestic missions with special responsibility of aiding churches in the support of pastors. In 1814 another committee was appointed to provide supplies for destitute places.

In 1816 the name of the missionary magazine was changed from *The Massachusetts Baptist*

Missionary Magazine to The American Baptist Missionary Magazine and Missionary Intelligencer. We are surely glad that Baptists later adopted the simpler name of MISSIONS.

The second and third decades were marked by the organizing of many churches both inside and outside of Massachusetts. In 1822 an appropriation was made to Rev. Adoniram Judson for the translation of the scriptures into Burmese. That same year outstanding ministers in Massachusetts were given \$30 per year to engage in part time itinerant ministry. Money was appropriated for work with the Oneida Indians. Two young Negroes were sent to Dartmouth College to prepare for work in Haiti.

In 1823 the society took over the support of John Mason Peck who labored diligently in the West and beyond the Mississippi River until the formation of the Home Mission Society. The following year missionaries were appointed to Montreal and to Upper Canada. John Mason Peck reported of the dire need in Illinois and Missouri and work was opened in those areas. Appropriations were made for the support of pastors in Massachusetts, Maine, New Hampshire, New York, and even Missouri. Of the more than 300 churches now in Massachusetts all but 25 have been aided at some time in their history by the Massachusetts Baptist Missionary Society, and many others no longer in existence.

Soon the enlarging field became too vast in area and too populous for the evangelizing agency of the Baptists of a single state. On account of the scarcity of missionaries, correspondence was conducted throughout the United States to discover men qualified and trained to become missionaries. A committee was appointed to confer with the graduating class of Newton Seminary and given power to expend \$100. for each graduate who would settle in the West as a missionary.

Eventually the Society began to feel the strain of its western missions and other work outside of Massachusetts. After Rev. Jonathan Going, pastor of the First Church of Worcester, and John Mason Peck had made a tour throughout the Western country, a committee reported, "Measures ought to be adopted immediately to

organize a Home Mission Society, either by modifying the operations of this Society or by forming another." In 1832 the American Baptist Home Mission Society was organized. As far as possible the work of the Massachusetts Society outside of Massachusetts was transferred to the new Society.

The next year was a great year for Massachusetts Baptists. The state constitution was amended largely through their efforts, and it did away with taxes for the support of the State Church. Thus the struggle for the complete separation of church and state in the United States ended where it began, and where it had been most bitter, in Massachusetts.

Now that the Home Mission Society was organized, Massachusetts Baptists decided to merge their own two state missionary organizations into one under the name of Massachusetts Baptist Convention. Rev. Alonzo King was made Secretary. He threw himself so earnestly into its work that he broke under the strain and died within a few months.

For a time the interest in foreign missions and in the work of the new Home Mission Society in the West led to a decline of interest and support in state missions. Many attempts were made to secure increased funds but to no real avail. In 1839 the duties of the Secretary had to be carried by a pastor with nominal expense. In 1840 total receipts were only \$2,121, and only \$230 was appropriated to the churches. How different from today with a total budget of the Massachusetts Convention, including trust funds, of almost \$140,000, and the operating budget almost \$107,000. In 1841 the Board was able to distribute \$558. for work in the state. This year the Board is appropriating about \$15,000 toward pastors' salaries and more than \$15,000 for bi-lingual churches and missions.

The first 50 years of the Massachusetts Baptist Convention were years of great out-reach in Home Missions, at first largely beyond the state and later within its borders. The second 50 years were years of expansion in starting new churches and Sunday schools, many of which became churches. In connection with this work the name of the late Dr. W. W. Main is remembered for his leadership. During this

period work for the New Americans was taken up especially among the French immigrants from Canada. Dr. George W. Bosworth and Dr. W. H. Eaton were the Convention Secretaries during that period, the latter being called the Abraham Lincoln of Massachusetts Baptists. The third 50 years which are drawing to a close have seen the strengthening of denominational ties, the formation of the Northern Baptist Convention, and the development of missionary cooperation and the unified budget. Then came the Christian Education emphasis, especially on Leadership Training under Dr. F. F. Peterson, our first Director of Christian Education, who was the prime mover in the development of the School of Methods at Ocean Park.

In all these denominational movements Massachusetts had a large share through its State Secretaries whose names were known all over the Northern Baptist Convention, Dr. Frank W. Padelford, later Executive Secretary of the Board of Education, and Dr. Hugh A. Heath, a Christian statesman, who for more than 20 years was General Secretary, and under whose tutelage the present General Secretary worked for 17 years almost like a "son in the faith." From its staff during the years the Massachusetts Convention has sent leaders into the larger denominational work, among them Rev. Benjamin P. Browne, of the Board of Education and Publication, Rev. Elmer C. Adams, Executive Secretary of the Tri-State Area of Montana, Utah, Idaho, and Miss Dorothy O. Bucklin, Secretary of Missions for the Woman's Home Mission Society.

In Boston the State Convention and the Boston Baptist Bethel City Mission Society work in brotherly cooperation. City Mission work in Boston began officially with the Baptist Bethel in 1850 for work among hundreds of sailors in the North End. Today it is a Christian Center ministering in many ways to its area, which is largely Italian. The Boston Baptist City Mission Society was organized in 1899 and worked among many different racial groups. In 1921 the two societies were merged as a Class A Standard City Mission Society and are carrying on a varied ministry at the Bethel, the Heath Center, and with work among Italians, Portu-

guese, Negroes, as well as with some of our regular churches in mission areas. Rev. Ralph C. Ostergren, as Director of the Society, is a missionary more than a director and all of his missionaries know him and love him. The society is rendering today the largest missionary service in its history. Delegates to the Northern Baptist Convention should surely visit the Baptist Bethel and the Heath Christian Center.

For the training of Baptist ministers for the pastorate and for missionary service Newton Hill was chosen 125 years ago as the location of our oldest seminary, Newton Theological Institution. The Peck estate with a mansion house was purchased as the home for the new school. Today this campus consists of about 400 acres with 14 buildings. One of the most significant contributions of this Seminary to the Baptist denomination has been the missionaries, the Christian educators, and the denominational leaders that it has sent forth to serve in every part of our country and in the entire world.

In 1926 Dr. Everett C. Herrick became President and led the Seminary for 20 years. Soon after his term began he was instrumental in merging with it the famous Andover Seminary under the present name of the Andover-Newton Theological School. During his administration the financial situation of the school was strengthened, more buildings were erected, and the Hill was made the center for many local church and denominational conferences and retreats. The school is now moving forward under the able



Faculty and students on the campus lawn of the Andover Newton Theological School in Newton Centre, Mass.

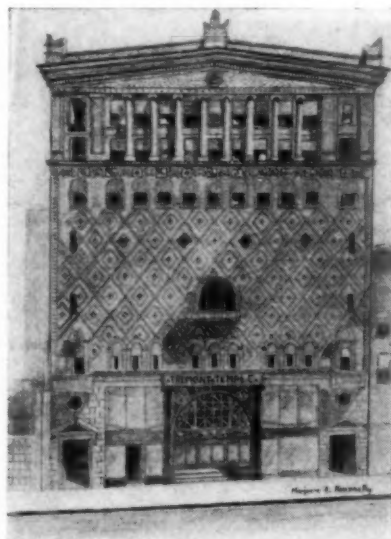
leadership of Dr. Harold W. Tribble, former Professor of Theology at the Southern Baptist Theological Seminary of Louisville. A visit to the Hill is a "must" for all delegates.

Massachusetts Baptists are also proud of two other institutions, the Baptist Home, and the New England Baptist Hospital, one of the best equipped and most attractive hospitals in the United States.

The Convention now has about 320 churches and about 100,000 members of whom more than 80,000 are resident members. I can mention only a few of the historic Baptist churches in the Boston area.

The First Baptist Church of Boston continues its ministry on Commonwealth Avenue and gives the same strong witness to our Baptist faith which it has through the centuries. Its pastor is Rev. J. Ulman Miller, who came from Indiana a year ago and has already made a place for himself in the city.

The Clarendon Street Baptist Church where Rev. A. J. Gordon had such a rich ministry, where Gordon College began, in whose building the Woman's American Baptist Foreign Mission Society was born, continues in a needy area.



Tremont Temple which houses the church famous and also Massachusetts Baptist Headquarters

Tremont Temple Baptist Church, "The Stranger's Sabbath Home", three times destroyed by fire, still maintains its evangelistic ministry in down town Boston. Here Dr. Rus-

sell H. Conwell, as a lad, received his inspiration. In its auditorium he dedicated the proceeds, more than \$6,000,000, of his lecture, "Acres of Diamonds", for the education of poor students. Here in 1872 Dr. George Lorimer began his ministry characterized by tremendous preaching power that lasted until 1901. Today Dr. Sidney W. Powell is leading the church into a genuine fellowship and is maintaining the evangelistic emphasis in great Sunday evening services.

The Ruggles Street Baptist Church in which the late Daniel Sharpe Ford was interested and in which he still maintains that interest through funds left in charge of the Boston Baptist Social Union, is still carrying on its famous ministry in music, in helpfulness to the needy of the community, and in gospel preaching under Dr. James T. Rider.

The First Baptist Church of Malden, birthplace of Adoniram Judson, has a beautiful sanctuary and an excellent parish house well located in Malden Square. The ministries of Dr. C. H. Moss and of Dr. W. Quay Rosselle are still fragrant memories in the life of that church. Today Dr. Hillyer H. Straton is in the midst of a rich and fruitful ministry.

The First Baptist Church in Newton Centre, which has always been closely associated with the seminary on Newton Hill and with many

denominational activities through its pastors and members, has recently had a change of pastors. After a long and influential ministry of 30 years marked by great preaching, Dr. Charles W. Arbuckle retired about two years ago. Today the church is eagerly facing the future with its new pastor, Rev. Russell H. Bishop.

Space will not permit reference to many other strong churches in the city and the suburbs, but I must mention the First Baptist Church of Worcester from which Dr. Jonathan Going went forth to become the first secretary of the American Baptist Home Mission Society. After a disastrous fire some years ago, the church was rebuilt. The new sanctuary, children's chapel, and the educational unit constitute one of the most beautiful, attractive and efficient group of church buildings in the country. Since 1929 Dr. Thomas S. Roy has been its pastor. He is recognized far and wide as a preacher of unusual ability. If any delegates drive through Worcester, it would be worth while to see this church.

It is hoped that this article will whet your appetite so that you will not be satisfied until in May you come to Boston and the rest of Massachusetts to see for yourself so many places that are so closely associated with Baptist beginnings in the United States.



The Northern Baptist Convention

The Mid-Century Convention at Boston, Mass., May 22-26, 1950

TENTATIVE PROGRAM

Convention Theme: "Witnessing in All Generations."

Convention Text: "Lord, Thou hast been our dwelling place in all generations."—*Psalm 90: 1.*

Monday, May 22, 1950

"The Witness of our Fellowship"

9:30 A.M.—4:15 P.M.—A Pilgrimage to Providence and a special Convocation at Brown University.
(Special bus service. See page 300.)

EVENING SESSION

7:30. Worship Service with Communion in Mechanics Hall, upon invitation of the First Baptist Church, Melrose, Mass.

Music by First Baptist Choir, Worcester, Mass.
Minister of Worship—Rev. Clarence Cranford.

Convention Sermon by Rev. Theron Chastain.
Minister of Communion—Rev. Wallace Forgey.

Tuesday, May 23, 1950

FORENOON SESSION

"Witnessing through Stewardship"

8:00. Bible Study—Prof. James R. Branton. Mission Study—Rev. William Keech.

9:00. Devotional Moments—Rev. Paul O. Madson.

9:15. Message of Welcome—Rev. Sidney W. Powell.

9:20. President's Address—Mrs. Howard G. Colwell.

10:00. Fellowship of Song—Rev. E. E. Gates, Jr.

10:10. Convention Business: Commission of Review, Instruction on State Delegation Meetings.

10:50. Convention at Worship—Rev. Theodore F. Adams.

11:30. Meetings of State Delegations.

AFTERNOON SESSION

2:00. Devotional Moments—Rev. Max W. Morgan.

2:15. Announcement of Committees.

2:40. Introduction of Fraternal Delegates.

3:00. Convention Business: Reports of General Council, Council on Finance and Promotion, Finance Committee; Presentation of Budget 1950-51; Commission of Review; Christian Social Progress.

5:00. Adjournment.

EVENING SESSION

7:15. Music.

7:30. Stewardship—Sec. Paul H. Conrad.

8:15. Stewardship Address—President Harold Stassen, University of Pennsylvania.

Wednesday, May 24, 1950

FORENOON SESSION

"The Urgency of Our Witness"

8:00. Bible Study—Rev. J. R. Branton.

8:00. Mission Study—Rev. Mark Rich.

9:00. Devotional Moments—Rev. Ralph T. Cobb.

9:10. Baptist World Alliance—Sec. Arnold T. Öhrn.

9:20. Green Lake Presentation.

9:45. Convention Business: Adoption of the Budget; Other Business; Commission of Review.

11:30. Convention at Worship—Rev. Theodore F. Adams.

AFTERNOON SESSION

2:00. Devotional Moments—Rev. C. Elroy Shikles.

2:15. Home Missions Presentations and Rosa O. Hall Award.

3:00. Crucial Issues Panel conducted by Rev. George M. Derbyshire, "Missions at the Home Base."

4:00. Commission of Review.

5:00. Adjournment.

EVENING SESSION

7:15. Music.

7:30. Sec. G. Pitt Beers.

7:50. Sec. Jesse R. Wilson.

8:10. Address: U. S. Congressman Walter H. Judd, M.D., former medical missionary in China.

Thursday, May 25, 1950

FORENOON SESSION

"A United Witness"

8:00. Bible Study—Teacher to be announced.

Mission Study—Sec. John Skoglund and Sec. Dorothy E. Stevens.

9:00. Devotional Moments—Rev. J. W. Bowles.

9:10. National Committee on Woman's work.

9:15. Committee on Relations with Disciples.

9:25. Committee on Student Work.

9:40. Ministers and Missionaries Benefit Board.

10:00. Commission of Review.

10:50. Address—Rev. Orlando Tibbetts, Mexico.

11:30. Convention at Worship—Rev. Theodore F. Adams.

AFTERNOON SESSION

2:00. Devotional Moments—Rev. Gordon Torgerson.

2:15. Association of Educational Institutions.

2:25. Board of Education.

3:00. Crucial Issues Panel, conducted by Rev. George M. Derbyshire, "Baptist-Disciples Merger."

4:00. Convention Business: Committee on Nominations; Committee on Resolutions.

5:00. Adjournment.

EVENING SESSION

7:15. Andover Newton Seminary Choir.

7:30. Baptist Youth Fellowship: "Baptist Youth on World Highways."

8:15. Ecumenical Message—Bishop G. B. Oxnam.

Friday, May 26, 1950

FORENOON SESSION

"Our Witness—Yesterday and Tomorrow"

8:00. Bible Study—Teacher to be announced.

Mission Study—Miss Florence Stansbury and Miss Elsie P. Kappen.

9:00. Devotional Moments—Rev. Alton Snyder.

9:10. Convention Business: Election of Officers; Annual Meetings of Cooperating Agencies; Action on Resolutions.

11:30. Convention at Worship—Rev. Theodore F. Adams.

AFTERNOON SESSION

2:00. Devotional Moments—Rev. Leslie Eads.

2:15. World Council of Churches—Mrs. Leslie E. Swain.

2:30. Address—Rev. Edwin A. Bell.

3:00. Crucial Issues Panel conducted by Rev. George M. Derbyshire: "Is our Baptist Education Effective?"

4:00. Federal Council of Churches; Unfinished Business.

5:00. Adjournment.

EVENING SESSION

7:15. Music.

7:30. Historical Pageant: "The Contribution of New England to Our Baptist Heritage."

8:30. Presentation of New Missionaries.

9:15. Dedication—Rev. Charles L. Seasholes.

9:30. Final Adjournment.



Plymouth, Mass., is only a short drive from Boston, where the Pilgrims landed in 1620. Enclosed within this stately granite portico is the historic Plymouth Rock

A WELCOME TO BOSTON

By HOWARD C. WHITCOMB

WE WELCOME you to Boston, to the city of the famous Boston Baked Beans, the city that has proved its ability to lift the ordinary into the extraordinary, and to impart to the humble such distinction that its superior quality has become world renowned.

Boston business welcomes you. No other city has ever offered superior cooperation on the part of the Convention Bureau of its Chamber of Commerce and of its Hotel Men's Association.

The beauty of Boston welcomes you. Where within a few minutes walk of the Convention auditorium will you find such delightful surroundings of nature as The Fenway with its boulevards, shrubs, and walks, the Charles River Memorial Esplanade, the Boston Public Garden with its flower beds, lagoon, and swan boats, the famous Boston Common, and the ocean front along the North and South Shore?

Boston brains welcome you. I cannot pass this welcome by! Late May and June will be the commencement season and an ideal time to

visit the widely known institutions of learning in and about Boston and to see them in holiday mood for graduations and class reunions.

Boston Baptists welcome you. Boston is the mother city of Baptist home and foreign missions, of *MISSIONS* magazine, the home of martyrs who contended for the faith in Colonial days, and the center from which preachers, missionaries, teachers, doctors have gone to the far corners of the earth to make known the glad tidings of the gospel, and to bear witness to the Christian way of life. To this city the Baptist fellowship bids you welcome. We hope you will visit the historic shrines and take some of the attractive proposed tours.

On behalf of the Boston Baptist Social Union, the Woman's Baptist Social Union, the Massachusetts Baptist State Convention, the Boston Baptist City Mission Society, and the Boston churches, we extend a most hospitable welcome.

THE BOSTON COMMITTEE ON ARRANGEMENTS

Howard C. Whitcomb, Chairman

Helping the World's Most Unfortunate People

By EDWIN A. BELL



A camp for displaced persons in Germany. The sign STOP should suggest to the reader that many persons have stopped for several years in these camps

SINCE the close of World War II, Baptists have rendered a magnificent relief service to three distinct groups of the world's most unfortunate people. (1) Displaced Persons, people from Estonia, Latvia, Lithuania, Poland and the Ukraine; (2) Refugees not classified as Displaced Persons, mostly *Volksdeutsche* and Eastern Germans who were made refugees by the war and their remote ancestral ties with Germany; (3) Political expatriates from Eastern European countries. Known as "Neo-refugees," these have flooded France and other parts of Western Europe within the last two years.

Life in the Displaced Persons camps has been bitterly spartan. The great majority of Displaced Persons have lived in camps which had been German Army barracks. In these barracks several families occupy one room with no privacy other than that afforded by curtains of blankets concealing the beds. Meals are served from a common kitchen, with one member of the family going with pails for the meal and the family eating it in their living quarters. Such life for a period of years is drab and deadening. That these people, especially the youth among them, have not disintegrated morally to a far

Perhaps you have wondered what was done with the funds you contributed to Baptist world relief. In this informing summary Dr. Edwin A. Bell reports the relief service to three distinct groups among the most unfortunate people in the world today. Space limitations prevent printing more than half of his article in this issue. The remaining half will be published in June.

greater extent than has happened, or have not become communists in sheer despair, is a striking tribute to the essential soundness of their character, the imperishability of their hopes, their dogged determination, and their deep and genuine Christian faith. The maintenance of decency and fine moral standards by the majority of these people should give us a reassurance about giving asylum to them and an opportunity to begin life anew under more favorable circumstances.

Their needs have been in three categories: (1) food and clothing. They left their homes with nothing but what they wore and could carry in their hands. For most of the time they have lived on a sub-standard diet; (2) oppor-



Baptist World Alliance Immigration Director Fred Schatz (see next page) having tea with European displaced students awaiting a chance to leave Europe

tunity for immigration and a chance to win for themselves homes and life under something like normal circumstances, and (3) spiritual ministry to maintain their morale, Christian courage, and especially to encourage their young people to cling to the conviction that good moral standards are worth while. Their type of life has illustrated more than any exposition possibly could that "man does not live by bread alone."

American and British Baptists, under the auspices of the Baptist World Alliance, have shared in what has been done for these people. By virtue of their superior numbers and greater resources, American Baptists, north and south have had the larger share. Food in bulk, thousands of CARE packages, tons of clothing have gone into the relief program for these people. Rev. Otto Nallinger, Baptist World Alliance representative, has directed its distribution.

Through the long years of anxiety and heart-breaking periods of despair, the hope to go beyond the seas to a new world has been the one bright star on the dark horizon of these people. The United States or Canada has been the goal of most of them. Unfortunately American immigration restrictions have been so severe that the Displaced Persons say it is easier to get into Heaven than into the United States. Originally the reluctance of the countries in the Western Hemisphere to accept these people, plus the prohibitive cost of moving whole families across the ocean made the problem seem impossible of solution. The action of Congress however, in passing the Displaced Persons act,

and the subsidizing of the International Relief Organization of the United Nations so it could pay the cost of ocean voyage, furnished the opportunity which Baptists accepted with alacrity. The Baptist World Alliance Committee in Washington under the leadership of Dr. Randolph M. Howard has had generous response from American Baptists in providing the necessary guarantees for the admission of qualified Baptist Displaced Persons. So now we will clear all who can qualify physically and otherwise, and who want to leave. It is also probable that we shall have assurances to provide for about 2000 displaced persons beyond our own Baptist group.

In this immigration service are many heart-aches, headaches and disappointments as well as much satisfaction and gratitude. For example, a splendid family, having all necessary assurances for immigration and the new life in the new world will be held up by the X-ray photographic discovery of a dreaded tubercular spot in a lung. Perhaps the trouble can be cleared by rest and treatment and the family eventually enabled to leave. Perhaps it cannot! One family was detained because the young daughter had only one arm. The other had been amputated as result of a war wound. Fortunately we were able to equip her with an artificial arm and we hope the family are now somewhere in the



Baptist World Alliance Relief Director Otto Nallinger

United States doing well. Sometimes a young couple will be cleared and waiting to sail when a baby appears on the scene. Then everything has to be done over again. The sponsor must be notified that there are three instead of two people, and the case must be processed *de novo* if he accepts the addition. Director of the Baptist World Alliance immigration service, Rev. Fred Schatz of New Orleans, handles all of these headaches and heartaches with rare Christian tact and diplomacy. He is called "Father Moses" by our displaced Baptists. All of this work is under the general supervision of Dr. W. O. Lewis of the Alliance staff.

Most of the displaced persons come from lands which were the missionary responsibility of the American Baptist Foreign Mission Society prior to the war. We have not neglected the spiritual ministry nor provision for the spiritual needs of these people. The Society has made grants for the support of pastors to continue their work in the camps; for a Bible School for the training of young men who hope sometime, somewhere, to complete their preparation and to preach; to Displaced Persons students in German Universities, and in some cases to secure places of worship. For example, we gave \$300. to a group of Slavs in a large camp near Hanover, Germany, to help reconstruct a demolished building to be used as a church. With this \$300. and the consecrated

labor of the men in the group, a simple, clean, and attractive sanctuary was made ready for the Baptist church in the camp. How these people love their church home! It is the only thing that really has the resemblance of home. They have accompanied their zeal in building with zeal in soul winning, and have baptized over 300 displaced persons in the last two years. Every Baptist among them is supposed to be a missionary. Most fulfill these expectations.

What seemed impossible in resolving the difficult problems of our Baptist Displaced Persons has now been done. We are entitled to some measure of proud satisfaction in this achievement. We would be pharisaical, however, not to continue our efforts for other Christian people of whatever communion, many of whom will have no provision made for them for sheer lack of resources and friends. Baptists in the United States number over 10,000,000. Baptists among the Displaced Persons never exceeded 4500. There are hundreds of thousands of others who, though not Baptists, are fine Christian people deserving of Baptist sympathy and aid. Let the assurances continue to come from American Baptists. We cannot live alone in the world. The welfare of Baptists is inseparably bound up with that of the rest of the Christian community. Our gains must not be at the expense of other communions, and we must share the burden of the problems common to all.

{The second part of this informing article about Baptist relief efforts among European refugees will be published in the June issue.}

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## Almost Caught by Chinese Communists

By VERA G. YOUNG

**W**HAT we had feared might eventually happen did happen, and much sooner than we had expected. The local Chinese communist troops turned against us at the first opportunity and drove us and hundreds of our Christians from our homes. It happened after my husband Vincent had gone to Rangoon to meet our son, Lael who was returning from school. It happened so unexpectedly that I had

*A vivid picture of a four weeks' trek through the jungles of Northern Burma which the wife of a missionary and her two children had to make in order to avoid capture by Chinese communists. This is the only case reported of threats to the lives and safety of missionaries and apparently reflects isolated activity of local communists.*

to leave behind much equipment and supplies to be looted by the communist soldiers. I could have tucked many valuable little things in somewhere if I had had time to think, but the house was full of people begging for medicine and blankets.

We left Bana late in the afternoon, and traveled by moonlight until nearly midnight, reaching a small Christian village near the Burma border. We slept that night in an empty rice granary. Before daylight the next morning we started on again without any breakfast, and traveled until about noon. We followed the course of a mountain stream in order to keep away from the main road, for we had reports that the communists might overtake us at any time. That morning's ride, with a Lahu boy before me in the saddle, was the most difficult I have ever experienced. The stream was full of large rocks which caused our ponies and mules to slip and slide, and at times to plunge headlong into deep pools. It was hard to stay in the saddle. Once when a low, overhanging tree branch suddenly hit me across the chest, both the boy and I tumbled into the water. Sometimes when rapids and boulders were very bad, we had to dismount and wade the stream, or else our guide led us away from the stream and hacked a path through the dense jungles. Bushes and branches of trees scratched our arms and faces, although we did our best to dodge them. Once, as my mule clambered up a marshy bank, he sank knee deep into the mud and rolled the boy and me into the bushes beside the path. Phil's (our son) pony slipped and fell many times, but he kept his seat remarkably well. Nelda (our daughter) had several bad falls on her little mule. Toward the last of our hard morning's journey both she and the Lahu boy with me were crying from fear and exhaustion. At last, we had gone far enough to make camp. How good it was to rest! And how delicious plain boiled rice tasted!

However, we were still in China, and we could not shake the uneasiness we felt at the thought that communist soldiers might overtake us. As soon as we could after eating, we packed up again and continued our trek to Pa Sha Ca, a Christian Lahu village just across the border

in Burma. That night and the next two nights we slept in the village chapel. Phil, Nelda, and I spread our bed rolls on the floor. Soon all available sleeping space was taken by teachers' families and by the orphan boys and girls who had fled from Bana with us. After three days there we decided to move on a little farther from the border. So we traveled for several hours and then pitched camp in a harvested rice field. Some of the men in our party made a cozy little shelter of tree branches and rice straw for the children and me. We slept there only one night, because villagers from Bana who had overtaken us told of the anger and violence with which communist soldiers had despoiled our Bana house. And they told us of the threats from the communist leader to pursue us even into Burma. So we felt too uneasy to stay there so close to the border. Early the next morning we packed up and traveled on again until we reached the Shan town of Mong Yang, two full days' journey by proper trails from Bana.

At Mong Yang there is a mission building. It is not very pretentious and is entirely unfurnished. But it provided shelter for us and about 90 other refugees during our more than two weeks' stay there. Mong Yang has a small community of Shan Christians who were very kind and helped us in what ways they could. Twice daily we ate rice and curry with a group of over 20, and we were able to buy bananas and oranges to fill the "cracks" between meals. I had planned to stay at Mong Yang until Vincent and Lael arrived, but communist threats still followed us. So once again we trekked onward, a four days' journey by pony to Kengtung, sleeping at night under rice field shelters or under clumps of wild bamboo for protection against the heavy dew. We reached Kengtung four weeks after leaving Bana, and to our great joy found that Vincent and Lael had arrived there just two hours before! So we camped with them on the war-wrecked mission compound.

The way ahead is not very clear, but we do not lose heart. We are learning "in whatsoever state we are therewith to be content," and "we look not to the things that are seen but to the things that are unseen."



# Mother's Day and Spiritual Maturity

*A college president interprets a familiar episode in the life of Jesus and His reply to the inquiry about His family relationship.*

By KENNETH IRVING BROWN

**T**HE Bible has no story of a Mother's Day. The idea of taking one day and saying, "Let's think of mother today and give her a corsage," is a modern invention. I suspect it is born of our busy life and instigated by florists and the greeting-card makers.

However, there is a story in the New Testament which has certain likenesses to our Mother's Day. Jesus was away from home, even as your sons and daughters are away from home when they are at college. Jesus was working, even as parents hope and like to believe that their sons and daughters are working. So Mary, his mother, went to visit Him, even as Mothers come for Mother's Day week-ends to visit their sons and daughters. Like many other parents, Mary took her family with her.

On a day like Mother's Day for the college student there are three possible tragedies. It is tragic when the mother without good reason chooses not to visit her son or daughter. I shall not soon forget an experience at Denison University when a senior stopped me and said, "She didn't come!" For the moment I failed to pull all the facts of memory together and so I asked, "Who?" The answer came, "My mother. She said she would come, but then she decided not to." That is one tragedy.

A second tragic situation emerges on Mother's Day when there is no mother to come and visit her son or daughter at college.

The third tragedy falls where the welcome for the mother is inadequate. I have seen evidences of this in the student whose mother finds him too busy to show her the courtesies she has the right to; in the student so immersed in the experience of romance that the mother is neglected for the girl; in the student who uses Mother's Day to unload an accumulation of unhappy grievances, caring for his own selfishness rather than the satisfaction of the mother.

In Mark's very brief record of Mary's visit to Jesus and his query, "Who is my mother? Who

are my brothers?", it almost looks as if something of that third tragedy was in the story. And yet you and I do not believe it could be. We reach for some interpretation to explain it. We say that if only we could have heard the words spoken, the tone of voice, seen his smile, we would know it was not like that. The answer of course is in Jesus' final sentence: "Whoever does the will of my father is my brother, my sister, my mother."

Jesus is offering us a family portrait, a new and larger and more inclusive family portrait than that of the mother and the family group in the old home at Nazareth. The bonds are not the bonds of blood but bonds of a common search for the will of God and a common desire to live by that will. Perhaps the church was in Jesus' mind. More likely the new family was not a matter of organization or membership, but a gathering of men and women whose unity came from common purposes. "Whoever does the will of my father, he is my brother, my sister, my mother." This new family relationship comes not with birth, but with desire—desire followed by action, actions of everyday, common living.

Beneath those words of Jesus are some tremendous assumptions. No man can prove them by logic. But men through the ages have tested them by the quality of lives based on those assumptions.

Jesus was assuming, first of all, that God has a purpose for every living man and woman—a hope for his life, an expectation for his success. Such an assumption makes all the tremendous difference between a chaotic, meaningless, accidental world, and an orderly existence in which affection and purpose and will have counterparts in cosmic structure.

His second assumption was no less daring. It was that ordinary men and women, as ordinary as the fisherman and the taxgatherer and the friends who followed Him, could learn by seeking



what the Father's will was for them. Jesus assumed that any man with desire could learn for himself what the will of the Father was for him.

And third, He assumed that a man, having learned that will, could do it if within him there was a desire to be a faithful son to a Divine Father. Those who stood in the family relationship of this new group wanted to know and to do God's will; and they worked at it. Those who stood outside were those who lacked the desire to know and who lacked the desire to do the will. That was the difference. In the prayer Jesus taught his disciples, he said, "Thy will be done". Here he is saying, "Go out and see that God's will is done". The great souls through the ages have behaved just that way, whether or not they consciously called their action doing God's will. When Lincoln said, "to do the right as God gives us to see the right", he was saying in his words what Jesus had said in his.

The experience of seeking and doing the will of God is the experience of achieving spiritual maturity, of growing up religiously. It calls for humility as mistakes are made and steps forward slip and one falls back. It calls further for utter teachableness. Maturity comes as we strive, as we fail or succeed, and as we try to see wherein we have failed and wherein we have succeeded.

God allows us all the liberty we need for spiritual maturity because maturity can come only when there is freedom of choice. Goodness is not a one-way street. Unless one can turn around and with freedom move in the opposite direction, goodness becomes purely a mechanical achievement. You can't go to the Lord, in any significant way, unless you can, if you choose, go to the devil.

The wise parent always allows a little more freedom than the child handles easily so that he has room to grow. The unwise parent postpones the day of maturity by restricting the child's freedom, by making his choices for him, by cutting the young personality to the pattern of the parent's choosing until the day comes when freedom is suddenly thrust on the child unprepared for it; or the day comes when the child rebels and uses his claimed freedom to his loss.

Many a college student is immature because his father, or more likely his mother, has de-

liberately and consciously kept him immature. She treasured the memories of childhood and, seeking to preserve them, thwarted the larger possibilities of young manhood and womanhood. That immaturity so often appears in the procedures of the student when he seeks admission to college. Who writes the letters—the mother, the father, or the student? If it is the mother, it is my judgment that she acts out of mistaken love, holding the boy or girl back from a reasonable responsibility of maturity. In the first interview with the administrative official, who comes—and more important, who talks? Every college dean or president has had experience with such interviews, and has known the embarrassment of having questions addressed to the student grabbed and answered by the parent. Sometimes the interview with the student ends with the student scarcely opening his mouth. So the college official has had no choice but to report: Student dominated by parents, immature, probably unable to stand on his own feet in the freedom of college life.

Maturity comes only as the individual, in the consciousness of his own personal responsibility to life, presses on within freedom to make his choices of daily effort, of vocational choices, of romantic decisions, of philosophic and religious commitments.

And with spiritual maturity comes the demand, not alone that we shall do the will of the Father, but that we shall *be* the will of the Father. Our life shall become His embodied will; our desires shall seek the patterns of His desires; our thoughts shall grow into the likeness of His thoughts.

There is abundant helpfulness in the relationships of the human family to suggest the relation of the man and God. To the boy the father has the necessity of saying, "Johnny, don't forget the furnace", or "Johnny, I want you to cut the lawn", or "Johnny, will you help mother with the dishes?" And Johnny does it with a mixed degree of willingness and unwillingness.

But the day comes when Johnny in a new found maturity becomes a responsible member of the family group. He no longer is told to care for the furnace; that is his part in the family life. The father has ceased to remind him of the

lawn. He remembers the persistency of grass to grow. And if his mother needs help with the dishes, he is there in thoughtfulness and kindness. It is a Mother's Day that continues throughout the year. Johnny is following the wishes of his father by being the kind of boy these wishes were aimed at his becoming. He is doing the will of his father by being that will.

And so it is with the man and the woman facing God. There are moments when the will comes clear. God rightly expects the individual to make some of his own decisions. God does not care what you and I decide to have for dinner, but He is concerned for all men who hunger, regardless of their creed or color. God has no interest in your suit of clothes or mine, but He is mightily concerned if any of His children suffer from nakedness. So the mature Christian member of the family of God, he with whom Jesus claimed relationship, lives his life day by day in quiet, poised endeavor to bring his own will into conformity with the divine Will—until in increasing measures his living becomes God's willing.

In conclusion the Will of God is concerned not alone with individual members of the family, but with the entire group, the societal pattern which comes when individuals work together.

Gods wills we shall be kind to those about us, and kind to the Displaced Persons in Europe, and every other homeless refugee, concerned for their welfare, willing to work for legislation that will aid them.

God wills we shall be just, one to another, in our daily relations, but just, too, as an American nation in our relations with all other nations.

God wills that we shall love truth, by being faithful to our promises, exact in our statements, truthful in our words, again as individuals and in our national policy.

When Jesus said, "Whoever doeth the Will of my Father", he was not speaking of any convent-kept life. He was speaking of life in the daily marketplace, in the schoolroom, in the legislator's halls. God's will applies where you and I live and work. There you will find the area of this new and larger family relationship which Jesus taught.

## ❑ PERSONALITIES ❑

► WILLIAM C. COLEMAN, who served as President of the Northern Baptist Convention in 1927-1928, reaches the grand age of four score years on May 21st, the day before the opening of the Convention at Boston. The date of his 80th birthday is also the 50th anniversary of the Coleman Company, which he founded in 1900. Under his management it has become the largest manufacturer of floor furnaces in the world, a leader in the production and sale of oil space heaters, and recently the introducer of a new type of forced warm air heating for the home. Employing 2,500 people, Mr. Coleman has found the application of Christian ideals to all personal relationships of the greatest value. As a result there has never been a strike or a



*William C. Coleman at his desk*

threat of a strike in his company's history. Throughout his long and distinguished business career Mr. Coleman has been active in the First Baptist Church of Wichita,

has served on numerous Convention committees and commissions, and for 14 years has been a member of the General Council. At Wichita as Chairman of the Church Building Committee he is supervising the construction of a half-million dollar addition to its edifice. Long an enthusiastic advocate of stewardship he is the author of the famous "Coleman Standard", according to which a church achieves its highest service when its budget for missions and benevolence equals or surpasses its budget for local expenses. In 1947 Mr. Coleman was one of the three men honored by the National Council of Northern Baptist Men for outstanding service, the other two being the late Chief Justice Charles Evans Hughes and Mr. James L. Kraft.



*Theron Chastain*

► **REV. THERON CHASTAIN** who preaches the Convention sermon at Boston, Mass., Monday evening, May 22, 1950, has been pastor of the First Baptist Church of Phoenix, Ariz., since 1945. He is a graduate of the Bible Institute of Los Angeles, Cal., with the degree of Th. M., and of the Southern Baptist Theological Seminary, Louisville, Ky., with the degree of Ph.D. Prior to his Phoenix pastorate he was pastor of the First Baptist Church of Santa Barbara, Cal. Prior to that he served as Director of Christian Education in Northern California. In Santa Barbara he served on the Protestant Committee.

► **REV. JACK TAKAYANAGI**, minister of the Community Church at Reed Corners, N. Y., was the speaker at the special chapel service on World Brotherhood Day at Keuka College. Only a brilliant Japanese who remembers what the atomic bomb did to Hiroshima and Nagasaki could think of a supremely relevant theme now that President Truman has given the green light to the production of the hydrogen bomb. So the theme  
(Continued in 3rd Column)

## Killed by Bandits

**MISS SELMA M. MAXVILLE**, a missionary nurse under appointment by the Woman's Society for service in Burma, was kidnapped by bandits on February 18th near Moulmein. The Burma Government and the United States authorities in Rangoon immediately attempted to secure her release. All arrangements had been made and February 28th was designated as the release date. Then friendly villagers, acting independently, rescued her. In the fighting between the villagers and the kidnapers, Miss Maxville and 12 villagers were killed. When her body was examined by Dr. Martha A. Gifford it was found that the gunshot wounds were so severe that she must have died instantly. There were no signs of violence thus indicating that she had not been subjected to torture by her kidnapers. An impressive funeral service was held in Moulmein. The Burma Government sent regrets over Miss Maxville's death and promised that no efforts would be spared to bring those responsible for the crime to justice. Miss Maxville had begun her missionary service in 1916 and had reached the retirement age.



*Selma M. Maxville*

was **WORLD BOMB-HOOD OR WORLD BROTHERHOOD**. Others participating in the service were Mrs. Ayako Hino, intercultural advisor from Japan, Carmen Eglitis, a displaced person from Latvia which is now absorbed into Soviet Russia, and Marilyn Smith, student chairman. Since 1947 Dr. Katherine Blyley has been President of this Baptist college for girls.



*Mrs. A. Hino, C. Eglitis, M. Smith, and Rev. J. Takayanagi*

► **MRS. LESLIE E. SWAIN** spent three days in Paris on her way to Geneva, Switzerland, to attend the meeting of the Executive Committee of the World Council of Churches of which she is the only woman member. While in Paris she attended the American Church, visited the Woman's Theological Institute of the Russian Orthodox Church, and had a long conference with Rev. Henri Vincent who is pastor of the largest Baptist church in Paris. With Dr. Edwin A. Bell, the Foreign Mission Board's Special Representative in Europe, and Mrs. Bell, she went to the Arc de Triomphe to witness the laying of a wreath on the tomb of the Unknown Soldier by the new Chief of Chaplains of the U. S. Army, Major General Roy H. Parker who is a Southern Baptist. "The first thing I knew", wrote Mrs. Swain, "I was out in front with Dr. Bell being introduced to the General and the other American and French military personnel. To my amazement the General seemed to know who I was!"



# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

WILLIAM B. LIPPHARD, LITT.D., *Editor*

MARGARET G. MACOSKEY  
*Assistant to the Editor*

HORACE H. HUNT  
*Business Manager*

*Book Reviewers*

HERBERT W. HANSEN

ALFRED L. MURRAY

WILLIAM B. LIPPHARD

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## Will the President Appoint Another Ambassador to the Pope?

AT its semi-annual meeting in Washington, D. C., March 14, 1950, the Baptist Conference Committee on Public Relations (whose name this month will likely be changed to Committee on Public Affairs) spent considerable time in discussing President Truman's Ambassadorship to the Pope. Due to the recent resignation of Mr. Myron C. Taylor (See *MISSIONS*, March, 1950, page 160, and April, page 225), this office is vacant. Rumors are afloat that either the President will soon announce a successor or that the Department of State will constitutionalize the office by nominating a full Ambassador for confirmation by the Senate.

The Baptist Conference Committee is composed of 37 representatives (27 were present) appointed respectively by the Southern Baptist Convention, the Northern Baptist Convention, the National (Negro) Baptist Convention, and the National (also Negro) Baptist Convention, Inc. Thus it speaks for 16,000,000 American Baptists. While this totals much less than the 26,000,000 American Roman Catholics, the latter, however, include statistically all children and infants.

At this meeting the following statement was adopted.

*In session at Washington, D. C., on March 14, 1950, the Joint Conference Committee hereby unanimously,*

{1} Records its satisfaction at the acceptance by the President of the United States of the resignation of Mr. Myron C. Taylor as his personal representative {Ambassador} to the Vatican. This terminated a relationship which in the judgment of the Committee on Public Relations has for ten years constituted a violation of the American principle of Separation of Church and State.

{2} Respectfully reminds the president of the United States of his pledge that this ambassadorship to the Pope would be terminated with the establishment of peace following the second world war. This pledge was made on two occasions to committees representing the Federal Council of Churches of Christ in America with recognized Baptist leaders among those present, and by letter to the President of The Associated Church Press.

{3} Earnestly expresses the hope that, having accepted Mr. Taylor's resignation, the President will do nothing toward appointing a successor to him or toward continuing the office.

{4} Registers to the department of state an intense disapproval of any proposal which might lead to the establishment of any official representative between the President or the government of the United States and the Vatican. We should deplore the divisive religious controversy which such a move would precipitate.

To make the most effective impact on the President and the Secretary of State, this statement must be implemented by supporting local action. Every Baptist church has the inalienable right to make its own position known.

The continuance of diplomatic relationship between the President and the Pope will depend entirely on public opinion. While in Rome with a party of Holy Year Pilgrims, according to newspaper reports, Cardinal Spellman had a long interview with the Pope in which the appointment of a successor to Mr. Taylor was discussed. If the Roman Catholic Hierarchy can put enough pressure on President Truman and convince him that the American people favor this violation of the principle of the separation of church and state, then a successor to Mr. Taylor will surely be appointed. *In that event the office of American Ambassador to the Pope will be perpetuated.*

The issue before us is as simple as that.

## The Holy Light of Freedom And the Southern Baptist Convention

FOR the first time the Southern Baptist Convention meets in Northern Baptist territory, in Chicago, Ill., May 9-12, 1950. Its program theme, FREEDOM'S HOLY LIGHT, was chosen, explains Chairman H. H. Hobbs, "to reflect the great principles for which Baptists stand and to make an impact on Chicago by stressing the freedom found in Christ at home and abroad."

The theme is more appropriate than the committee realized because there seem to be corporate and organizational trends among Southern Baptists which give some of their leaders cause for uneasiness.

Some Southern Baptists are disturbed over the mammoth size of their Convention. How can FREEDOM'S HOLY LIGHT shine when a convention hall is packed with 10,000 people who are only "messengers" without delegated authority to commit their local independent churches? In such a setting calm deliberation, unprejudiced discussion, intelligent decision become impossible. Always present is the danger of emotional mass appeal under cover of which small groups might rise to power and control.

Some Southern Baptists are worried over a movement to deny Convention fellowship to churches which recognize alien immersion and practice open communion. A vigorous editorial in *The Alabama Baptist* declares, "Such denial would be a stroke at the autonomy of the local church." The independence of the local church is a cardinal Baptist principle. Any Convention action to restrict it means the beginning of Baptist hierarchal authority.

Some Southern Baptists are disturbed over what Dr. W. W. Shrader discusses in *The Religious Herald* of Virginia, as "The Convention Problem." He warns of "centralized authority" and "totalitarian control," and he pictures Baptist Headquarters at Nashville, Tenn., as "a Baptist Rome" from which issues "what shall be practiced, what shall be taught, what shall be printed, and what shall be preached . . . Decrees from Nashville have become the final word . . . A pastor who disagrees is immediately suspect. Refusing to fall in line is to be marked, labelled, and appropriately dealt

with . . . The prophetic voice in Southern Baptist ranks has been silenced." Dr. Shrader cites three areas in which the regimentation trend is serious: (1) appointments to boards and committees so that only conformers to the accepted pattern are chosen; (2) assembly programs where the "right man" is one whose ideas do not differ from the traditional emphasis; and (3) censorship of the press whereby Southern Baptist literature follows "a rigid pattern" and has become "so weak, ineffectual, and stilted, that some churches are daring to turn to other publishing houses for help."

Let it be distinctly understood that in calling attention to these trends MISSIONS is not criticizing Southern Baptists, because the corporate life of Northern Baptists also merits attention. It is a case of the mote and the beam in the eye. Among Northern Baptists also are tendencies that could result in ecclesiastical control, creedal uniformity, organizational rigidity, unilateral action to replace cooperative democracy. We also need to be concerned. All of us, North and South, need to bask in the radiance of FREEDOM'S HOLY LIGHT and thereby preserve the glorious independence not only of our local churches but also of our corporate fellowship. Always we need to remember that Baptist unity depends on love and respect rather than coercion and control.

## The Roman Catholic Hierarchy in America

### As Appraised by a Distinguished British Economist

SEEING ourselves as others see us should always be wholesome. Looking at conditions in the United States through the eyes of a foreign observer ought to be salutary.

When Professor Harold Laski, noted labor leader, who died March 24th, returned to England last year after an extended lecture tour in the United States, he reported his impressions. Concerning the Roman Catholic Church in the United States he made this disturbing observation. It should furnish food for thought for every American who cherishes his democratic heritage and religious freedom. As reported in *The Churchman*, the British professor said,

Of outstanding interest in the realm of propaganda is the immense and arrogant authority assumed by the Roman Catholic Hierarchy. The prog-

ress it has made in establishing itself as an independent empire within the United States is remarkable. No political party is prepared to risk the hostility of the leaders of Roman Catholicism. Many of the great labor organizations are proud to accept its patronage. . . . Not less noteworthy is the obvious influence the Roman Catholic Church is able to exert in preventing criticism of its activities from reaching public opinion. . . . Only in Spain and in Quebec has the Roman Catholic Church the influence and the immunity that its increasing offensive has won for itself in the United States.

Unfortunately, few Americans will heed Professor Laski's warning because he had long been accused of being a communist "fellow traveler." His reported friendship for Russia caused a well known American university to cancel his lecture appointment. That did not worry the professor. Naïvely he commented that between Pearl Harbor Day and the day the Japanese surrendered on the deck of the battleship Missouri, no university anywhere in the United States would have dared to cancel any similar appointment.

Apparently there is a time even in these United States when freedom of speech is maintained and when it is denied. Be that as it may, the warning to the American people by this departed professor needs to be heeded.

## Editorial ♦ Comment

♦ MOTHER'S DAY MUST THIS YEAR COMPETE for attention with Rural Life Sunday. Due to a calendar coincidence both fall on the second Sunday in May. Rural Life Sunday is always the fifth Sunday after Easter. Yet there need not be competition. What mother is more worthy of honor on Mother's Day and on Rural Life Sunday than the mother in the farmhouse? From early morning until late at night the care of her children, her household tasks, and her farm chores are never finished. On Rural Life Sunday the churches are asked to invoke God's blessing on the seed, the fruit of the soil, and the cultivators of the earth, and to consider justice for agriculture and the spiritual values of rural life. Assuredly one of the great conservators of spiritual values in rural life is the farmhouse mother.

♦ A TYPE OF CHURCH COOPERATION in which even the most isolationist Baptist church could heartily participate, was demonstrated in New York, New Jersey, and Connecticut, on Sunday, March 12, 1950

when 379 Protestant ministers whose churches represent a score and more denominations, preached their sermons on the same text, "Bear ye one another's burdens and so fulfill the law of Christ." The occasion was the observance of ONE GREAT HOUR OF SHARING, sponsored by Church World Service to secure the needed funds to finance its vast relief and reconstruction ministry during the current year. When 379 pastors preach on the same text the result is 379 different sermons. The differences, however, are un-



## THE GREAT DELUSION

Number 171

### LIQUOR GANGSTERS

DURING the five years since the end of the Second World War a substantial number of liquor stores and night clubs have been financed and operated by gangsters, racketeers, and black marketeers, according to a report by the New York State Liquor Authority. The usual method is to employ army and navy veterans as "fronts" in whose names the necessary licenses are applied for and issued. Such young veterans with good war records are ideal camouflage for criminals whose applications in their own names would be denied. Such criminals, explained Commissioner Anthony J. Marsloe, are attracted to the liquor business because "they feel it is an easy way to make fast money. When they read of the millions of dollars in liquor profits earned by the distillers, these criminals get the idea of going into the business also." The Commissioner employs 83 agents. Last year by tracking down their undisclosed criminal financial backers they prevented more than 500 people from getting liquor licenses. Moreover 20% of the cases investigated after licenses had been granted, were found to be establishments in which the anonymous financial backers proved to be criminals. When such an establishment is opened it soon sells liquor to minors, permits gambling and disorderly conduct, and in other ways violates the law. As a result in one year in New York there were 70 revocations, 240 cancellations, and 339 suspension of licenses. When the American people were persuaded to vote for the return of legalized alcoholic beverages, they were never told that 16 years later the taxpayers would have to support an expensive investigating agency to prevent the licensing or to secure the cancellation of licenses of criminals who were attracted to the liquor business by its assurance of an easy way to make fast money.





important and are transcended by the unity of emphasis on the mutuality of burden bearing and thus fulfilling the law of Christ.

◆ THE COMMISSION ON BAPTIST DISCIPLE RELATIONS, under the chairmanship of Dr. Hillyer H. Straton, has prepared three pamphlets, *Shall Northern Baptists and Disciples Unite?*, a series of 12 questions and answers; *Three Fourths of a Loaf*, by Dean A. T. DeGroot of Chapman College; and, *The Theology and History of the Disciples and the Baptists*, a report of one of the Commission's own sub-committees. These are issued by instructions of the Northern Baptist Convention to the Commission to explore and examine the faith and policy of Baptists and Disciples. Copies have been sent to pastors to be filed in church offices for reference and study. The eventual reunion of Baptists and Disciples is today a subject on which there is difference of opinion. How widespread, intelligent or unintelligent, emotional or calm, is this difference of opinion can only be ascertained by an accurate survey. Regardless of its extent or intensity, what Baptists need to remember is that intelligent action on any question by a Baptist church, association, or convention, is impossible without unbiased and objective consideration of facts. The three documents should be read and studied before anybody makes up his mind. A decision based on hearsay, rumor, tradition, custom, prejudice, or whatever it is that motivates people, is always unsound. Fairminded and democratically inclined Baptists can be depended upon to make the right decisions when they are made familiar with the facts.

◆ THE BAPTISTS OF OHIO have launched "A New Venture of Faith" in establishing a PASTORS MINIMUM SALARY FUND. Each church in Ohio is asked to contribute annually one per cent. of its church expense budget. This will be supplemented by individual gifts and State Convention grants. It is planned then to make grants to pastors whose salaries

are below the Ohio Baptist minimum of \$2,000 and parsonage. A committee of 15 members, seven of whom will be laymen and women, will administer the Fund. The Christian ministry is still the most woefully underpaid profession in America. Many churches can easily compensate their pastors more equitably than they do. Some cannot. For these the OHIO MINIMUM SALARY FUND will offer some assistance in realizing the Christian principle that the laborer is worthy of his hire. Ohio Baptists have started something that Baptists elsewhere might well emulate.



### A Prayer for the Boston Convention

*ETERNAL Son of God, we thank Thee for Thy gracious promise that where two or three are gathered together in Thy name, Thou art in the midst of them.*

*We pray for the fulfillment of that promise as we gather for our annual Convention. May our one purpose be the building of Thy Kingdom. May our one desire be to magnify Thee. Yet how futile our meeting, how shortsighted our planning, how insignificant our program, and all our endeavor, unless Thy presence shall be experienced in our midst.*

*Grant us Thy spirit that we may conquer all our selfishness and littleness.*

*Grant us Thy wisdom that we may know how to carry forward Thy work.*

*Grant us Thy compassion that we may be moved by the needs of our war-torn, sin-cursed world.*

*Grant us new confidence in Thy gospel as the power of God and the only power adequate for a day like this.*

*Grant us a vision of Thy cross that shall humble us into great sacrifice, that shall prompt in us real consecration and that shall reunite us in fellowship and purpose.*

*So may our meeting be fruitful, and through it may Thy Kingdom be advanced in all the earth, through Jesus Christ our Lord. Amen.*

Adapted from a prayer by RYLAND KNIGHT, in *The Christian Index*.

## THE LIBRARY

### Reviews of Current Books and Announcements by Publishers

► **CALL TO CHRISTIAN ACTION** by *Dores R. Sharpe* gives the lie to the rumor that in the best theological circles the social gospel is dead. The author is a fiery prophet, whom most Baptists know and love, who during his theological

seminary days was secretary to Walter Rauschenbusch. For 25 years he has been the Secretary of the Cleveland Baptist City Society. This book, which comprises the Rauschenbusch Lectures at Colgate-Rochester Divinity School

for 1948, accuses Protestantism of social hesitancy. In 1946 the author received the Lasker award for his exposé of Ohio mental hospitals from the National Committee for Mental Hygiene, and in Cleveland he has been associated with every

important movement for social betterment. The author affirms that the church must understand the social and economic causes of sin and misery and must awaken the sleeping conscience of mankind. The judgement of this awakened conscience must be brought upon society. The church must establish friendship for labor. The church must establish a world Protestant union. It must strive in all these things to realize the will of God in society. This book is beautifully and incisively written. Some of its sentences are like dynamite. It calls for a positive Protestantism, socially sensitive and significantly active in the cause of social justice and the welfare, not just of the privileged, but of all mankind. (Harper and Brothers. 123 pages. \$1.50.)

► **PERSONALITIES IN SOCIAL REFORM** by *G. Bromley Oxnam*, presents six heroic thinkers and their pioneering work for justice and brotherhood among men: Sidney and Beatrice Webb, scholars; Walter Rauschenbusch, a minister and later a divinity school professor; David E. Lilienthal, an administrator; Mohandas K. Gandhi, a saint; and Albert Schweitzer, a missionary. Each chapter is a popular biographical lecture about one of these reformers, each of whom illustrates the place of personality in social reform, and shows that men can lay hold of scientific means to achieve moral ends. Each of these reformers had an overmastering faith in God. Each held there is a moral law binding upon all. All believed that it is within the power of man to discover the concrete means through which the moral ideal may come alive in the practices of our common life. Each contends that supreme value lies in personality and that personality can only flower in freedom. The book



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is a compilation of lectures delivered at Drew Theological Seminary on the Ezra Squier Tipple Foundation. (Abingdon-Cokesbury Press. 176 pages. \$2.00.)

► **CHRISTIANITY AND CIVILIZATION** (Second Part: Specific Problems) by *Emil Brunner* concludes the Gifford Lectures for 1948, the first section of which stated a Christian doctrine for the foundations of civilization. This second volume deals specifically with such problems as Technics, Science, Tradition, Renewal, Education, Work, Art, Wealth, Social Custom, Law, Power, etc. The discussion of technics is particularly profound. Our technological progress has led to the formation of social classes, preparation for mechanized war, and the totalitarian state, as well as to the blessing of mankind. Secularized man has elevated technological advance to a demonic autonomy in which the world and its goods become to men more important than God. Science is coming under the domination of technics and the independent quest for truth gives way to the quest for the useful. Instead of serving, science seeks to dominate, and that is why it has, in part, dehumanizing effects. Here again, it is secularized man misusing science. In this book, in each discussion of a specific interest in theology, this eminent Swiss theologian is fighting the secularized men who have cut themselves off from the third dimension of depth, and who live on the surface of mere utility and animal instinct, and on the level of economics. This volume is an admirable conclusion to the preceding volume. The author is a dialectical theologian who contends that God has created man both for this world and for the world to come. Therefore, man is capable of creating civilization and culture and arriving at a final

destiny beyond them. (Charles Scribner's Sons—157 pages—\$2.50.)

► **LUST FOR POWER** by *Joseph Haroutunian* is a study of the misuse of power which has become the chief social problem of our time. The great men in capitalistic society are men of power, executives and managers, not necessarily investors and owners of property. In a communistic society this lust for power is characteristic of government agents or "politicians." In these new societies we are tremendously dependent upon men, and not upon nature or gods. Pride, inhumanity, and lust for power are characteristic of men in the modern world. Yet the more power a man has, the more he is confronted with a radical insecurity. Men do not lust by necessity. Lust is a corruption of love, by a radical distemper in the human soul. Great men or men of power are men who are "at their rope's end." Power is the last substitute for life which can be proposed in this world. Man is lost and in despair. Men need to repent and acknowledge their guilt. The antidote to lust is a Christian awareness of our brother men. In the Christian system one's relationships to other men are not technological. In that system we treat men as brothers, not as hired hands to be exploited. Without wonder and humility men turn into monsters and devour one another. Our lust itself, with its misery, and miserable effects, is witness against us that we cannot exist apart from God. (Charles Scribner's Sons. 186 pages. \$3.00.)

► **THE WAY TO POWER AND POISE**, by *E. Stanley Jones*, is the third publication in a series of Daily Devotion Readings, that may be used for daily meditations, weekly discussion groups, or as a complete text. The book tells how to find

release from anxiety, worry, and boredom,—how to grow out of a weak, self-centered existence into a strong self-giving abundant life. Inner poise comes from the sense of an inner peace which is the gift of the Holy Spirit. The well-balanced life, that controls outer power by inner poise, is a Spirit filled life. The relief for the distress of modern man is the peace of God, which comes to a life dedicated to Him. While Dr. Jones is friendly toward psychology and psychiatry, and makes wide use of his knowledge in these and kindred fields, he rightly contends that only God can lead man to the way of Power and Poise. (Abingdon-Cokesbury; 365 pages; \$1.25.)

► **EVANGELISM ACCORDING TO CHRIST** by *Gaines S. Dobbins* is an



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intepretation of the Fourth Gospel as a guide to evangelism. Professor Dobbins is conservative theologically but liberal in methodology. Honest doubt should be welcomed. The physically hungry should be fed as a part of the evangelistic task. Baptism should not be insisted upon. The cheap methods of mass evangelism and "racketeer evangelists" have discredited Christianity's outreach. With characteristic Southern Baptist assurance "federal church union" is pictured as cheap and superficial. Respect for personality, and a Christian and tactful approach, should characterize evangelistic method. Whatever we do must be psychologically sound and done in a Christlike spirit. We win by sharing and social action has its place. (Harper and Brothers. 224 pages. \$2.50.)

► **TALKS TO YOUTH**, edited by *Gordon C. Speer*, contains 18 talks to young people, by Catholic, Jewish and Protestant clergymen and educators; presenting "suggestive material for use in youth conferences, young people's societies in the church, and study groups . . ." Some of the contributors are nationally known. (Abingdon-Cokesbury; 127 pages; \$1.50.)

► **YOU CAN READ THE BIBLE**, by *Charles D. Spotts*, is a practical and helpful guide for Bible readers, showing how the Bible may be read: (1) by authors; (2) as the Word of God in history; (3) to ascertain the source of the basic affirmations of our faith; (4) as a source of comfort and help for private devotions. The book is written in an informative and attractive style and is conducive to more Bible reading. (Christian Education Press; 127 pages; \$1.50.)

► **TAKE TIME**, by *R. L. Middleton*, a Southern Baptist layman and church school worker, presents  
(Continued on page 319)



# The Insecurity of the Older Minister

*Shall we be fair and tell all theological students about it?*

By I. J. BRAME

IN Chicago at its meeting on December 13, 1949, the General Council approved the appointment of a new commission to be known as The Commission on the Ministry. As a Council member I voted for this and I would vote for it again, although I have some serious misgivings.

One of the main objectives of the Commission is to encourage more outstanding students in high school and college to consider the ministry as their life work, to encourage them to seek the best training, and thus give to the churches a more thoroughly equipped leadership in the pastorate.

We have heard a great deal recently about the shortage of ministers in our denomination. That simply means that there is a shortage of ministers who meet the highest educational standards of training. In so far as mere numbers are concerned there is no shortage of ministers. To judge by the number of applicants a pulpit committee receives, it would appear that either we have too many ministers, or that our ministers are all restless and are seeking changes. Among those are many who have not received college and seminary training. Many of them do have such training. Anything which can be done to raise the standards of the ministry should be done, regardless of the cost or effort required.

There is another side of this question. What will be the response of the churches to this trained leadership? Is there not an equally urgent need to give serious consideration to the training of our churches in their response to and their treatment of this trained leadership?

In many churches today, we face an alarming situation about which something must be done very quickly if we are to retain the trained leadership we now have. Regardless of his training or experience, if a minister is past 45 years of age—and may the Lord have pity on him, if he is past 50—he has no chance of receiving favorable consideration from a large

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*A frank statement about the all too prevalent insistence of church congregations in calling younger men to their vacant pastorates, and an honest inquiry as to whether young men about to enter theological seminaries ought not to be realistically informed of the insecurity that inevitably awaits them in their later ministry.*

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number of churches seeking new pastors. I know some ministers who have college and seminary training from some of our best schools but who, because they have committed the unpardonable sin of passing beyond the age of "youth," are no longer wanted.

The Baptist denomination is so organized and Baptist independence is so strong that nobody can give any guarantee to any minister. He cannot be assured that he will be able to stay in the ministry as a pastor until retirement age. The result is a widespread sense of insecurity and uncertainty among ministers.

Can we reasonably expect our most brilliant young men to train themselves for the ministry, if they are faced with the possibility that, by the time they are 35 to 45, they will be too old to be acceptable to our churches, and that, therefore, if they do not have financial resources other than what the ministry provides, they either become a burden to relatives or find themselves on relief rolls? How many ministers receive salaries that provide a margin for savings or investments? How many ministers who have been in the ministry for years could live on their savings for even one year, if they were thrown out of their churches? How many could do so for even three months? And yet that is what the minister over 45 years of age faces today.

By all means let us have a Commission On The Ministry. BUT what is to be done about this other problem? Do we not need another commission or agency whose function it will

be to set before our churches some very realistic facts, with a view to training them as to the purpose of the pastoral ministry and the meaning of spiritual leadership? Many men in the classification of "older" ministers know from experience what it means to receive letters from pulpit committees like this: "Your recommendations and record are satisfactory. But we have decided that we want a young man."

I know of an instance which happened recently in connection with one of our ministers who is in the older age group. A church contacted him, without his taking any initiative in getting his name before them. The church knew his age before they wrote to him, and assured him that his age was not a consideration. They invited him to "candidate." He left the church feeling that conditions were very favorable for a call, but within a few days he received a letter stating that the committee had met with such a demand for a young man that they had decided not to present his name to the con-

gregation. The chairman of the committee, a prominent judge, was quoted as saying that he had never seen such fine letters of recommendation as were given for that man—but the church wanted a young man! What is true in that church is true in many churches.

Shall we tell all outstanding students whom we seek to recruit for the ministry that this is what they will face within a few years? Or will we be diplomatic and avoid all mention of such possibilities, and leave this whole issue like the "fine print paragraphs" in insurance policies which no one reads until it is time to collect? If we do, we shall not be fair with them. Something must be done to change this trend in our churches. Something could be done, if the matter were approached with the same careful thought and effort that is given to many other programs. Not to do this is short-sighted and stupid. Our negligence will result in disaster, which will make impossible a high quality of leadership in the future.

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# N FROM THE E WORLD OF W MISSIONS S

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## A Monthly Digest from Letters and Reports of Field Correspondents

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### The Revived Society of Inquiry

*It is not a New England witch-hunting organization or some federal bureau of inspection about which the professor is writing, but the revived society founded by Adoniram Judson to awaken missionary enthusiasm among theological students*

By HERBERT G. GEZORK

A NEW upsurge of genuine missionary life and interest is manifest at Andover Newton Theological School. An old and very precious heritage is blossoming anew in these days. For here two great missionary traditions have blended together. Located on the beautiful campus at the outskirts of Boston, is the product of the union of the oldest American Congregational theological school,

Andover Theological Seminary, founded in 1807, and the oldest Baptist theological seminary, the Newton Theological Institution, founded in 1825. Since 1931 the two have carried on together, and



*The Andover Newton Theological School Society of Inquiry in conference with Personnel Secretaries E. C. Witham and W. W. Parkinson*

it has been a highly successful union.

At Andover, in 1811 Adoniram Judson founded the "Society of Inquiry." Through many decades it stimulated interest in missions among students and faculty through lectures, specific studies, and reports from foreign fields. Among the 3500 men who graduated in the course of a century, there were hundreds who went out as foreign missionaries.

Here, however, is the interesting missionary link between the early histories of the Congregational and the Baptist schools. When the first five young Congregational missionaries were sent out in 1813 by the newly founded American Board of Commissioners for Foreign Missions, two of them, Adoniram Judson and Luther Rice, on the long sea journey to India, having much time for study of the Scriptures, arrived at Baptist convictions. After having landed in Serampore, they were baptized by a British missionary. Naturally they had to sever their connections with the American Board, and they appealed to American Baptists for support. This led directly to the founding of the American Baptist Foreign Mission Society in 1814. Luther Rice returned home to carry the appeal for mission work from church to church here in America, while Adoniram Judson spent his life as a missionary in Burma, where today one of the most vigorous and flourishing Younger churches stands as the living monument of his heroic labors. Among the 2800 graduates who went out from Newton before the union of the seminaries, there were close to 400 who became missionaries.

These two great missionary traditions have now flown together in the union of the two schools. There are many reminders of this history on our campus, but perhaps

none more fascinating than the Historical Missionary Museum, containing thousands of items, which have been collected and sent home since 1820 by missionaries. There is also a special collection of first editions of Bibles and Bible portions, translated by alumni of Andover and Newton, numbering more than 225 volumes, testimony to the untiring consecration, and the outstanding scholarship of these missionaries.

It is always dangerous for an institution to rest on the achievements and glories of the past. Therefore it is a cause for great rejoicing that there is such a vital concern in this new day of the Christian world mission. The revived "Society of Inquiry" is one of the most vigorous and active among the various student organizations. About a score of students are definitely preparing themselves for work on the mission fields. The visits of leading representatives of churches abroad, such as Dr. Francis Wei, of contemporary missionaries, such as William Axling, of leaders of missionary organizations, such as Jesse R. Wilson and John Skoglund, are keeping us abreast with events

and developments. Furthermore, a growing number of students from all parts of the world, India, China, Japan, Hawaii, Jamaica, Turkey, Greece, and various countries of Europe enrolled here and are receiving their theological training. They will afterwards return to their countries. Their very presence on the campus keeps ecumenical and missionary interest alive and growing. And last, but not least, throughout these past years a steady stream of shipments of food, clothing, theological books, Bibles, contributed or collected by our students, has gone out to areas of desperate need in Asia and Europe.

All this is a cause for deep gratitude and a promise for the future not only of our seminary, but also the churches which help to maintain it with their contributions and which send their young men and women here to prepare themselves for work in the Kingdom of God.

For a church that has lost its missionary urge is a dying church; and a theological seminary which does not make its horizon as wide as the world, is betraying the Great Commission of our Lord.

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## The Christian Church and Economic Life

*What prophets of disaster had predicted would be a colossal failure proved to be a great success*

*Reported by DONALD B. CLOWARD*

LATE in February more than 400 delegates from a score or more Protestant denominations in the United States met in Detroit, Mich., as a "National Study Conference on the Christian Church and Economic Life." They represented every segment of the economic order in the United States. As such they frequently reflected sharp differences of opinion. What

was significant was that they recognized that as churchmen they had a common bond, and in their Christian fellowship they discovered that their differences were more often in the manner of speaking and in the use of emotionally loaded words, rather than in their basic ideas.

The opening words of their "Affirmation of Christian Con-



cern" which they adopted at the close of their four-day intensive, working conference characterized the spirit of the meeting.

*The gospel is concerned with all the activities of man, individual and social. Therefore the Christian faith is relevant to the economic order. The church, as the custodian of "the sacred and imperishable message of eternal salvation" is charged with a four-fold duty as Christians in fellowship with one another confront the economic world. The church must be (1) the teacher of the principles of conduct; (2) the voice of judgment; (3) the guardian of moral and spiritual values already won; and (4) the herald of a better day to come.*

Complete findings of the conference have been printed and made available for study in the churches. Copies may be secured on request to Donald B. Cloward, 152 Madison Ave., New York 16, N. Y.

The conference was a vindication both of the democratic process in sifting out differences and of the Christian church in uniting to find some real basis for a common front in facing the economic problems of our time. Only free men could have met in such a conference with its divergence of economic opinion. In such a controversial field only churchmen could have found a common Christian fellowship. The dire predictions of certain prophets of disaster which had been widely broadcast prior to the conference simply did not materialize.

The following Baptists were present, 20 as Northern Baptist Convention delegates, and the remainder in other capacities.

JAMES H. BARNES, Detroit, Mich.  
REV. W. W. BLOOM, Detroit, Mich.  
CHAUNCEY BROCKWAY, Sharon, Pa.  
T. B. CLAUSEN, Trumansburg, N. Y.  
A. B. CROW, Detroit, Mich.  
REV. GEORGE DICK, South Bend, Ind.  
REV. F. D. ELMER, JR., Flint, Mich.  
L. J. FLETCHER, Peoria, Ill.

PROF. LELAND GORDON, Granville, O.  
GEORGE M. HARRISON, Cincinnati, O.  
T. RUSS HILL, Detroit, Mich.  
REV. E. L. HONTS, Detroit, Mich.  
REV. EMIL KONTZ, Birmingham, Mich.  
EDWIN W. PARSONS, New York, N. Y.  
PROF. LEO PHILLIPS, Hillsdale, Mich.  
REV. OZIE PRUETT, Detroit, Mich.  
RALPH RUDD, Cleveland, Ohio.  
JOHN SCOTT, Madison, Wis.  
WALTER E. TURNER, Pontiac, Mich.  
GLEN WALLACE, Minneapolis, Minn.  
ROBERT W. ADAMS, New Haven, Conn.  
REV. T. C. ALLEN, New York, N. Y.  
SEC. G. P. BEERS, New York, N. Y.  
REV. J. B. BOUWMAN, Lansing, Mich.  
PROF. C. H. BOUWMAN, Princeton, N. J.  
SEC. D. B. CLOWARD, New York, N. Y.  
MRS. B. L. FRALICK, Detroit, Mich.  
SEC. H. B. FROST, Buffalo, N. Y.  
REV. H. W. HOLLIS, Albany, N. Y.  
SEC. G. M. LENOX, Detroit, Mich.  
MISS C. LOCKHEAD, Jersey City, N. J.  
PROF. J. W. NIXON, Rochester, N. Y.  
REV. D. F. PIELSTICK, New York, N. Y.  
SEC. D. R. SHARPE, Cleveland, O.  
SEC. R. L. SPOERRI, Cleveland, O.  
MRS. W. G. WALLACE, Minneapolis.

### **The Abiding Emphasis On Evangelism in Burma**

*By HELEN L. TUFTS*

Boats, cycles, pony-carts, planes, busses, footpaths—all were used and all roads led to Rangoon, Burma, for the Evangelistic Retreat held to gather inspiration for a new year of effort. As in many other countries, evangelism is receiving primary consideration in Burma. It is completely impossible for evangelistic journeys to reach many areas of the country, but news sifts in from many places, of unflagging effort and devotion on the part of refugees, wanderers from their homes, who like the early Christians preach and teach wherever they go. There have been many martyrs. Again as of old their death is the forerunner of new zeal and consecration.

The Evangelistic Committee of the Burma Baptist Convention pondered long about the advisability of a Retreat in such a time

as this. How could we reach churches with news of such plans? Who could come if word did get through? Eventually we decided to go out on faith, and plan for the Retreat for men and women who have lived through months of fear and suffering. Invitations were sent out. A program was arranged and plans were made for housing delegates from a distance, even though it would have been easy to doubt their arrival. As we gathered for the opening sessions, our weak faith was put to shame by the numbers who came by every means of conveyance, from towns seemingly out of touch with Rangoon by any communication. The Kemmendine Girls' School hospitably housed the delegates. As guests at the first meal together 75 delegates from far and near had been planned for: 116 were fed. Many others returned to their homes in Rangoon environs for meals. The room allotted to the Retreat was packed at almost every session. Nearly 40 delegates had come from outside Rangoon. Men and women who had come at a sacrifice and through danger listened hungrily to the various talks and discussions. The sessions began with a discussion of what evangelism really means, and then day by day the following subjects were explored: The Pastor the Key Man; The Layman in the Church Program of Evangelism; Youth Enlisted; Women Enlisted. A helpful paper on "Evangelism through the Churches" had been prepared by Rev. A. J. Eastman. It was translated into three languages and had been sent about very widely.

It was a great group of earnest workers, gathered to study and pray for the next year's evangelistic effort in Burma. At least 10 racial groups were represented, but racial lines were forgotten as always among members of God's kingdom.

The fellowship among men who had been working alone under most difficult conditions was very precious. At the end men and women begged for full notes of all sessions to take back with them for further study and meditation, and many requests were made for follow-up conferences.

## My Face Was Red From Embarrassment

By KENNETH M. COOPER

**A**S a member of the Board of Finance of the town in Connecticut where I live I attended a recent meeting of the Board to consider a request from the Teacher's Association for increases in salary. Our teachers are employed according to the terms of a step plan adopted some time ago. This plan provides for a minimum salary for a teacher holding a B.A. degree and a higher minimum for a teacher holding an M.A. degree. Each year of service and each advance in scholastic standing brings an increase in salary until a maximum is reached.

The teachers had marshalled their facts well. When we were reminded that the teachers' average salary in our town was \$2900, the Board member at my left exclaimed, "I think that is ridiculous!" Then, as though he assumed everyone would agree, he turned to me and asked "Don't you think so, too?"

Frankly, my face turned red from embarrassment because I instantly thought of many Baptist pastors I know who are serving their churches for far less than \$2900 per year. They also are professional people!

So the Board voted an increase for the school teachers and we feel it is a good investment. I wish that salary increases for pastors could be as easily adjusted. Those school teachers work for ten months of the year. During the summer months a number of them earn extra income. Several women teachers have husbands who earn substantial salaries. Some men teachers have wives who are gainfully employed. By contrast, most ministers have no other source of income while their wives feel obligated to give much time to church work without compensation. The pastor's car is often an added burden which he must carry out of his slender income, although it is used principally for church work. On call 24 hours a day many pastors are working faithfully for much less than \$2900 a year.

*This article requires no explanatory introduction. You will understand it thoroughly and will know precisely what caused the author's embarrassment and what you now ought to do*

As Director of Town and Country Work in Connecticut and Rhode Island, I visit parsonages where the purchasing of a new tire dislocates the family budget for weeks. I know ministers' children who have worn made-over clothes for a major part of their lives. Needed dental and medical care are often deferred because of lack of funds. On the tables of some ministers steak has not been seen for years.

These servants of Christ do not complain. They did not enter the ministry with any expectation of affluence or ease. If need be, they stand ready to sacrifice life itself for the cause of Christ. The question which should confront Baptists is, "Are the sacrifices of poorly paid ministers dictated by necessity, or are they the result of careless neglect?" In an age when bricklayers and carpenters are paid almost fabulous sums for a day's work, is it necessary for ministers to be kept by their churches on a starvation wage?

The extra salary for the school teachers was provided by an increase in the tax rate. Increases in the salaries of ministers must be provided for by an increase in the gift rate. All of us need to adjust our giving to the cost of living. Since nobody can tax us for the money to maintain and operate our churches, it follows that we must tax ourselves.

Think about it. Pray about it. Act upon it. Prompt action by your church board of trustees would help assure your pastor a continuing successful ministry.

# Farewell to a Noble Red Man

By R. DEAN GOODWIN

**W**HITE Arm's feet have walked the last mile of the Jesus Road on earth. His life came to an end Sunday, January 22, 1950 in his 95th year. White Arm, with Pretty Shell, his wife, were the first two Crow Indians to be baptized by Rev. W. A. Petzoldt into the fellowship of the Baptist mission church at Lodge Grass, Mont. Their trek to the Jesus Road and the way they travelled that road make one of the remarkable chapters in the story of Indian missions.

White Arm was a member of the Crow Tribal Council that met June 8, 1903, to ask for a mission school at Lodge Grass. Dr. E. E. Chivers, then Field Secretary of The American Baptist Home Mission Society, decided to establish a mission and Rev. W. A. Petzoldt offered himself as a missionary.



*The late White Arm, Crow Indian Christian of Lodge Grass, Montana*

Like other Crow Indians, White Arm got his "medicine" in his young manhood—the days of his paganism. In keeping with the customs and traditions of the tribe, he went to the top of the mountains and waited for a vision from the Great Spirit. That required fasting and self-torture. The first joint of the index finger was cut off and laid on a stone as an offering to the sun. Then three strips of flesh were torn from each arm. In the semi-consciousness that resulted from pain and exhaustion, his "medicine" was seen in a "vision." In White Arm's vision the coyote appeared. Thus the coyote

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*The death of White Arm at the grand old age of 95 removed the first Indian convert who was baptized by Dr. W. A. Petzoldt at the Lodge Grass Station in Montana nearly 50 years ago*

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became his "medicine charm" from that day to the day of his conversion.

When missionary Petzoldt arrived at Lodge Grass he had to find a suitable site for the new mission. All desirable land had been allotted. When White Arm realized, by the anxious look on the face of Mr. Petzoldt, that land was needed, he acted. "My land is just what you want. Take it, and give me some elsewhere," he said. Thus the Lodge Grass mission was established on 160 acres of the best land on the winding Little Big Horn River.

White Arm owned a comfortable log house, having abandoned the old Indian tent. When Mrs. Petzoldt and the children arrived at the mission station just as winter was approaching, White Arm moved out of his log cabin into a tent, and insisted that the missionary and his family must move into his home.

Logs had to be cut and dragged down the mountain for the mission chapel and the missionary's house. White Arm, a man with a huge, strong body, volunteered for the log cutting.

Had White Arm already accepted the Jesus Way? Missionary Petzoldt thought that he had done so secretly. He knew Indian character well enough not to hurry him into a public confession. When the May meetings (now known as Northern Baptist Convention) were in St. Louis, Mo., in 1905, Indians from various mission fields were brought to give their testimony. White Arm made the trip with the missionary. His great size and splendid physique, his smiling countenance, unlike the usual stolid Indian face, and his intense interest in the meetings, attracted people to him. He had a ready handshake for everyone, especially for children.

At St. Louis White Arm was greatly pleased to meet Gotebo, a Kiowa Chief and deacon from



Indian Territory (Oklahoma). White Arm and Gotebo were drawn to each other. They conversed in the sign language. Early one morning at the Convention Mr. Petzoldt found White Arm with his arms around Gotebo, and learned that the Crow had been telling the Kiowa in sign language that he loved Jesus and was going to walk the Jesus Road. White Arm declared that he had made this decision while he watched a white man speak in the meetings. If Jesus could make a man look and be like that man he wanted to be a Jesus man, too. He got word to his wife, Pretty Shell, immediately, to tell her, and to say that she must walk with him. He said to Mr. Petzoldt: "When we get back, you and me together, we make strong ox team to draw all the Crows in the Jesus Road."

The same afternoon Gotebo and other Christian Indians gave brief addresses to the Convention. Then the youthful missionary, Mr. Petzoldt, stood on the platform beside the towering White Arm to interpret for him. No one had told White Arm what he should say. Dr. Howard B. Grose then Editorial Secretary of the American Baptist Home Mission Society, reports what he said and did as follows:

Stretching both hands upward, he brought them back slowly to his heart. Then he said "The Great Father knows White Arm—know she's bad—send missionary to make him good." Placing his hands to his heart he raised them slowly, opening out toward heaven: "Now White Arm knows the Great Father, because missionary tells him of Jesus." Pointing to his heart again, and then upward: "Jesus loves White Arm, and White Arm loves Him." Stretching forth his right arm at full length, hand pointing straight forward: "The Great Father wants White Arm to walk in the Jesus Road; Jesus Road a straight road, all straight; White Arm walk in it, walk straight. Tell the people this.

White Arm then buried his face in his hands for a moment; then with a motion as of one who was striking a match, he threw up his hands and looked around as one into whose darkness there had come a great light.

Again, pointing now in one direction and now in another, he named three or four Indian camps in the Lodge Grass district, made a sign expressing his purpose to call his people together and to have them seated around him, then with finger upon his lips said again, "White Arm talk." This was followed by

the sign, several times repeated, of pulling them toward him, accompanied by the single word, "church."

Baptism of White Arm was delayed until Pretty Shell had confessed Christ also. White Arm permitted his wife to be baptized first, an act contrary to the usual Indian practice of the man taking honors to himself and allowing his wife to come last. Thus White Arm and Pretty Shell became the first Indian members of the First Crow Indian Baptist Church. The journey from paganism to faithful following of Jesus is long and hard, and White Arm had weaknesses, too, but he followed the light that he had. He was faithful in church attendance, and he helped the mission at every opportunity. Pretty Shell was a strong Christian companion. Their home changed so that it became a sign of the change in their hearts. White Arm developed such gifts as an evangelist that he was employed by the Home Mission Society, in the second decade of this century, as a missionary evangelist.

At Dr. Petzoldt's retirement eight years ago White Arm asked him to remain with the Crows as long as he lived. Thus Dr. Petzoldt was able to be at White Arm's bedside and to pray with him about ten minutes before he died. The funeral was in the Lodge Grass Church. Dr. Petzoldt conducted the service. Mrs. Petzoldt recalled his many kindnesses. John Whiteman, one of the Christian Crows, said that it was through White Arm's efforts that he and other boys and girls had been liberated from the government school at Crow Agency so that they could live in their own homes and go to the mission school. White Arm gave Miss Malvina Johnson her Indian name, "Goes Ahead Twice," because twice he had been elected to lead the Fourth of July parade, a very high honor among the Crows. At the funeral a quartet sang two of the Christian songs that White Arm had composed in the Crow language.

The exact date of White Arm's birth is not known. He knew only that he was born in the spring of 1855, and so on Easter Sunday each year he would make a birthday offering to the church. Miss Clara E. Olds, Missionary of the Woman's American Baptist Home Mission Society, at Lodge Grass, reports that the year he

was 80, he put into a birthday offering box 80 pennies, flourishing each one in the air before putting it in, while the congregation counted. He said, "You think I am old. Wait until my wife puts in her pennies. She is older than I am."

Later in the year she put in 90 pennies. For nearly ten years before his death White Arm was deaf, and in his last five years he was blind. Confined to his home, he gave his testimony that he still loved his Lord.

## ✠ THEY SERVED THEIR DAY AND GENERATION ✠

### Mrs. Seymour E. Moon

Mrs. Seymour E. Moon, for 33 years a missionary in Belgian Congo, died March 4, 1950 in Los Angeles, Cal. As Sarah Elizabeth Jensen she was born on January 9, 1873, in the Dakota Territory. She attended Pillsbury Academy, Chicago University, and the Baptist Missionary Training School in Chicago. On June 16, 1904 she was married to Rev. Seymour E. Moon and with him sailed for Belgian Congo, designated to the Training School for Preachers at Banza Manteki. In 1919 they were transferred to Kimpese where they helped to found and develop the Congo Evangelical Training Institute. They also served as traveling missionaries giving their time to conference and class work and advising pastors and teachers at all the Congo stations. Mrs. Moon assisted in medical work and organized clubs for boys and girls. In 1930 both Mr. and Mrs. Moon received from the Belgian government the gold medal of the Chevalier de l'Ordre Royal du Lion for "long and achieving service in Belgian Congo." After 33 years of missionary service, Mr. and Mrs. Moon returned to America in 1937. For several years Mr. Moon served as pastor of the Community Church at Julian, Calif. After his death in 1940, Mrs. Moon moved to Los Angeles.

### Harriet Witherbee Briggs

A TRIBUTE BY GERTRUDE E. RYDER

Harriet M. Witherbee Briggs (Mrs. Frank C. Briggs) was born in Jamaica Plain, Mass., February 1, 1861, and died in Newton Centre, Mass., February 18, 1950. In 1895 she was appointed a missionary of the Woman's American Baptist Foreign Mission Society, and sailed for Japan. After serving in the Yokohama Girls' School for most of her first term she became Principal of the Himeji Girls' School in

1902, where despite Japanese hostility she increased the enrolment, enlarged the campus, and maintained her primary aim always to bring the girls to a knowledge of Christ. In 1907 she married Rev. F. C. Briggs, who was in charge of the entire Himeji field. She shared his vision, faith and joy, accompanied him on his long, difficult missionary tours, and when the Inland Sea was left without workers by the untimely death of Captain Luke W. Bickel, she and Mr. Briggs moved to the ship, and carried the work for several months until Mr. Briggs' health broke completely. She brought him back as far as San Francisco, where he died in 1918. She then returned to Himeji for a short term but retired in 1921. Dr. William Wynd in his "Seventy Years in Japan" writes, "The experience she gained in the Himeji School, in the city and country evangelistic work, and the wide range of service carried on by the Gospel Ship had fitted her in a peculiar way to help younger women. Her very presence was an inspiration."

### Lucinda Carter Moore

Mrs. Penn E. Moore, a retired missionary, died March 13, 1950, at Lake Wales, Fla. As Lucinda Evelyn Carter she was born November 17, 1865, in New London, N. H. On October 26, 1910 she was married to Penn E. Moore, at that time in the United States on furlough as a missionary in Assam. He and Mrs. Moore sailed for Assam in November of that year. Although Mrs. Moore served in all phases of the mission station work, her special interest was in the education of the children. In 1919 Mr. and Mrs. Moore retired from active mission service and returned to the United States. After serving in pastorates in Illinois and Minnesota, Mr. and Mrs. Moore established a home in Florida where Mr. Moore died May 3, 1934.

### Selma Maxville

Selma Maxville was born in Tate County, Mississippi, February 26, 1883 and died near Moulmein, Burma, February 28, 1950 where she had been shot by Burmese kidnappers. (See news item on page 285). After graduating from the Women's Missionary Union Training School at Louisville, Ky., she was appointed a missionary nurse by the Woman's American Baptist Foreign Mission Society on March 14, 1916. In the same year she sailed for Burma where she was assigned to the Ellen Mitchell Memorial Hospital. Here she opened the nurses' training school, bought the equipment, and did much in planning the building for the new institution. She was gifted with an amazing facility in learning foreign languages and was the only missionary in Burma who could speak the Mon language. At the beginning of the second World War she had completed the translation of two of the gospels in the Mon language and had given the manuscript to the British and Foreign Bible Society for publication. Unfortunately it was lost during the Japanese invasion of Burma. Transferred temporarily to Assam during the war she served in the mission hospitals at Tura and Jorhat. With the end of the war she returned to Burma. Upon reaching the age of retirement in 1948 she decided to remain in Burma. In the village of Kamawet she opened a dispensary in her own house with four hospital rooms on the second floor. Here she ministered to hundreds of patients, with Dr. Anna Barbara Grey from the Moulmein Hospital coming once a week to examine more serious cases. Thus she completed 34 years of devoted and efficient missionary service. She is survived by a sister and several nephews who are in missionary service with the Southern Baptist Convention.

# Unity Nurtured on Fellowship

## *A Meditation on the Boston Convention*

By REUBEN E. NELSON

**O**UR unity as Baptists is based on spiritual motivation and not on ecclesiastical authority. It is nurtured on fellowship. When Baptists get together for prayer, or to listen to an exposition of the Word of God, or to hear reports of missionary work, they are drawn together in a unity more real than that which any more formal organization can create.

Baptists look forward to their Boston Convention with prayerful expectancy. They anticipate and they will hear reports of the advance of their missionary cause, coupled with the record of opportunities still open but unoccupied. Messages based upon the thrilling need of evangelical Christianity will broaden Baptist horizons and create a demand for advance along the entire line of Baptist and Protestant effort.

Delegates will be asked to face the demands of these possibilities against the background of Unified Budget giving for 1949-1950. Dreams will become reality only as increased giving gives new promise of adequate budget support.

In the fellowship at Boston will be demonstrated the results of the year's fellowship in a family budget. May that fellowship increase!



### **A Convention Pilgrimage To Providence**

Delegates and visitors to the Northern Baptist Convention in Boston will make a Pilgrimage to Providence on Monday, May 22, in honor of Roger Williams, founder in Providence in 1639 of America's first Baptist Church. The Pilgrimage will include a special convocation in America's first Baptist Meeting House and a tour of early American points of interest. President Henry M. Wriston of Brown University and President Mrs. Howard G. Colwell of the Northern Baptist Convention will address the convocation.

After luncheon at the Narragansett Hotel, the pilgrimage will continue in the afternoon on a tour of points of Baptist historical interest. Guides will be on every bus and at each point of interest other guides will help those who make the pilgrimage by private car. The group will visit the first landing place of Roger Williams, the first

settlement of Roger Williams, the grave and monument, and the statue of Roger Williams.

Chairman of the Pilgrimage Committee is Dr. Albert C. Thomas, pastor of the First Baptist Church of Providence. Cost of transportation from Boston to Providence and return is \$2.50. Cost for the luncheon is \$1.50. Requests for reservations, separately for transportation and for luncheon, should be sent with full address to Miss Nancy L. Rostron, Secretary of the Committee on Pilgrimage to Providence, 75 North Main Street, Providence 3, R. I. Include remittances of \$2.50 for transportation and \$1.50 for luncheon.

### **Baptist Pastors Demand More Visual Aids**

The group conversations for pastors just completed and sponsored by the Field Activities Department had a total attendance of 4,244. One pastor in describing these conversations said, "This is

the Northern Baptist Convention listening to the heart beat of the convention." According to reports sent in, pastors are unanimous in their demand for more Visual Aids and more films on our Christian work. Some say other departments should be curtailed in order to expand the Visual Aids Department.

Pastors were not quite so unanimous in their attitude toward prices for films and rental charges. Some said charges were too high and beyond the means of the small church. Others favored a higher charge so that profits might expand the department.

The new 1950 catalog of the Department of Visual Aids is available free from the Department of Visual Aids, Council on Finance and Promotion, 152 Madison Avenue, New York 16, N. Y.

### **The Stewardship Evening At the Boston Convention**

The Tuesday evening session, May 23rd, will mark the close of the year's STEWARDSHIP ADVANCE, with "Beyond the Rainbow" as the theme. Results of the stewardship promotion across the nation will be presented in an unusual program. National Chairman Shields T. Hardin will preside. A Rainbow Chorus of 300 voices will be directed by Dr. H. Augustine Smith of Boston University. Executive Director Paul H. Conrad will present the evening's theme. Souvenir programs will be distributed. The climax will be the address of President Harold E. Stassen of the University of Pennsylvania.

### **A Dramatic Evening With Dr. and Mrs. C. R. Manley**

Dr. and Mrs. Charles R. Manley, for 23 years medical and evangelistic missionaries in South India, are now appearing in Baptist churches presenting their unique "dialogue." Dr. Manley recently retired from active medical practice in Washington, D. C. where



he and Mrs. Manley have been living since their return from India. They have now made themselves available for deputation assignments. Many will remember the Manleys' dialogue from earlier furloughs, but comparatively few have seen and heard their dramatic testimony in its present form.

Dr. Manley is the son of Baptist missionary parents, Rev. and Mrs. W. R. Manley. He was born in Ongole, India and spoke only the Telugu language until he was brought to America by his parents. He helped to build the great Clough Memorial Hospital at On-

gole. Mrs. Manley, born in Ottawa, Kansas, has specialized in child welfare work in India, and both of them collaborated in medical, educational and evangelistic work.

After their first series of engagements in Idaho, letters arrived expressing appreciation for this different type of missionary program. "Deeply indebted for sending them to our church", wrote one pastor. Others wrote, "Never heard such universal approval and surprise at a mission program." "Even some of our folks who are opposed to denominational missions are now vitally interested and

concerned." . . . "Striking, heart-searching drama."

The Manleys appear in costume. Their dramatic dialogue reveals the great difference between Hinduism and Christianity. It leads up to a dramatic close that makes the audience want to go as missionaries to India on the next boat.

Because of the special expense in assigning two persons for a single engagement it is necessary to receive an offering to help defray travel costs.

All requests for engagements should be sent to your area Director of Missionary Promotion.

### **Burnt Offerings And a New Year**

According to a documented report by C. Aubrey Hearn in, *What About Smoking?*, the average American smoker spent \$62 for tobacco last year. For the same period he contributed only \$6 to all religious causes. It is impossible for the American people to excuse themselves for non-church giving by saying they do not have the money. Americans always have money for things they feel they must have. Church giving is too often considered in the luxury class. Giving to the church increases with the increased ability to buy a new refrigerator or a new automobile. When hard times come, church giving is the first thing cut down. The last thing cut is smoking or other personal appetites.

A new convention year has begun. The fiscal year for most churches corresponds with that of the Northern Baptist Convention's year, May 1 to April 30. Let's get off to a good start. You have already had an Every Member Enlistment—or have you? You already can say your church has its year's financial obligations underwritten—or can you? We hope you can for a church finan-

(Continued on page 317)



*Dr. and Mrs. Charles R. Manley in Hindu costume*

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*



*Lettie Archer and a Chinese Christian family*

## Building Christian Homes In China

*A symposium by MRS. R. L. CROOK, RUTH MATHER and L. EMMA BRODBECK*

**W**ARS may come and wars may go, but homes go on forever. With civil war raging in northern and eastern China and threatening the borders of west China, two Baptist missionaries, Mrs. R. L. Crook and Miss Ruth Mather, set out from Chengtu to Chungking for what some people would consider "nothing more than a conference on the Christian home." The trip had its hazards, and discomforts were abundant, but to the large group of Christian leaders who assembled, the greatest contribution they could make to China in this hour was to prepare for the future by training parents to make their homes more Christian. Miss Ruth Mather had had many experiences fleeing hither and yon before the Japanese during the last war, and this trip was taken in her stride.

She describes the conference:

"The purpose of our trip on May 17 was to participate in the Area Homes Committee Conference, attended by delegates from six provinces and held in the Chiang Memorial Children's Village, Wangshan, Chungking. The Children's Village is the gift of the Chiangs to the Methodist Mission for an orphanage. It had been the wartime summer capital and is mentioned in all the Stilwell-Marshall reports. The 92 children are lucky indeed to have the care and love they are finding there. We lived completely in Chinese style. We had reports, demonstrations, panel discussions, conferences, worship, addresses. Missionaries, Chinese mothers, teachers, ministers, doctors, business executives, nursery school supervisors, religious education directors—what a varied

group considered this training in Christian Home and Family Life the crucial matter for China today, if Christian communities are to meet the impact of communism. Preparation of literature was a primary emphasis so that all areas could keep training schools going. The conference began with a communion service.

"I got up at 3 A.M. to get the boat back and my travels took me to Pei Pei, a 'model' town that grew up during the war days. As one sees its wide paved streets and muddy side streets not yet paved, admires the flowers in its public park that are never picked by the children playing there, its museum, some of whose natural history displays could do credit in the Chicago Museum, its Child Welfare set-up entirely under Chinese leadership, one gets a thrill and the desire that it be multiplied by the thousands all over China. I spent the night at the neighboring Rural Education College and Mass Education Center, a guest in the home of Jimmy Yen. His wife and daughter are charming. Jimmy Yen is the author of the widespread literacy campaign for China, made possible by his reduction of the complex system of Chinese characters to 1,000 essential characters for the average person. Altogether it was all so 'up and coming' and breeds that same atmosphere, that it fills one with HOPE and FAITH. This does not sound as though all Christian work in China has stopped, does it?"

What was learned at Chungking was soon put to good use on the mission stations. Mrs. R. L. Crook went on to Yaan, and after a few months of preparation, they were in the midst of their "Christianiz-

ing the Home Week," an educational event observed throughout China. Mrs. Crook reported the resourcefulness of the kindergarten teacher, Mrs. Wang, who demonstrated toys and games, much needed items in Chinese homes: "She had such things as a rattle made from an empty tooth-powder carton by putting in a few small beans, closing the opening and decorating it with red and blue paper; two dolls and a puppy made of cloth; a ball made from old felt hats. Patterns for these and small dolls made by a 'teen-age group' were for sale. Cardboard tortoises on strings, used for a competitive game, were shown. Finger painting, spatter work and paper folding were introduced as creative fun for the home." These were only part of the many items displayed. The toys were of more significance than might be apparent, for Chinese children often have no toys.

Miss L. Emma Brodbeck gave a full report: "Yesterday was demonstration day, featuring the family altar, health and nutrition, amusements in the home, proper clothing, etc. First the people visited the different booths and tables, asking questions and hearing explanations. Then several exhibits gave demonstrations for the whole group. 'How to Bathe a Baby' using a life-size doll, real soap and water was exceedingly well done and interesting to both men and women.

"I was responsible for Family Worship. I chose four families to give testimonies to the use of family worship and to God's keeping power. A young husband and two little children came to the platform while the wife told what family worship means to them in bringing the family together in a 'oneness of spirit.' By contrast, an old man, his wife and little granddaughter testified to God's power to keep in time of trouble. They

are very poor, making a living by selling small things on a stand along the roadside, but they testified that God has given them what they actually need from day to day. Another family testified to God's power in time of illness when the whole family united in prayer for the mother.

"Even the children must work in the daytime, so we have opened another evening class for illiterates. The older girls beginning their second year are a fine group. It hardly seems possible that they are the same shy, unkempt girls who first came to us a year ago. Some came from better families but had missed their schooling during the war years. One girl had moved to the country with her family after they had been bombed out. She was near no school, and her conservative parents would not allow her to leave home for school. When she finally got back to Yaan, she was 'too big' to start in the lower grades. One night last winter she had a strange dream of a great light, a beautiful room and a kind person. The next day a friend told her of our classes and took her to the church, which she identified as the 'beautiful room.' She worked hard all year, and how happy she was when she passed the entrance examination for junior high school.

"Our Dorcas Society is busy. After we cut materials, the older members who can't see well enough to sew sort the scraps, taking everything big enough to be pasted on paper to make stiffened cloth for shoe soles. Then they cut the small pieces into shreds for stuffing for balls, toy animals and rag dolls. Bags made from quilt pieces are most popular. Baby caps, bonnets, aprons and bibs can be made from small pieces or a combination of pieces. Communion funds and money from selling what the Dorcas Group made bought rice for our poor families.

"Our Family Night is for memorizing scripture and singing hymns. We choose a Hymn of the Month. I tell something of its history, its author and any stories I know of its influence. One was 'My Faith Looks up to Thee,' and I urged the women to sing it in their homes and at their work, something not commonly done here. But at Dorcas meeting I have been happily surprised to hear someone start humming 'My Faith' and the whole group join her. We always do memory work as we sew."

While some of the instruction is certainly an innovation for the Chinese home, one pauses to wonder whether American homes, too, might not profit from an annual "Christianizing the Home Week," to remind them of such precepts as the Chinese classes saw on a large poster and repeated every day.

*The head of the home is Christ.*

*Love is man's greatest asset.*

*Spirit and mind are as important as food and clothing.*

*Man's energy and wealth should be used to create a new society.*

*Equal consideration should be given to old and young, male and female.*

*Physical health and inner joy should be cultivated.*

*The home is the foundation for the cultivation of personality.*

*After working for six days, the whole family should rest on the seventh and go to church.*

If Mrs. Crook, Dr. Dzen, superintendent of the mission hospital, and Miss Brodbeck can inspire a permanent committee in Yaan, West China, to organize and keep going a Whole Family Night, when grandparents, parents, and children come together at the church for fun and worship, could not such a thing be done in American communities? For the Couples Group one member of each couple must

*(Continued on page 317)*



# TIDINGS



## FROM THE FIELDS

### And Still They Come to Mather School

*Human interest glimpses into the amazing help offered by the Sales House at Mather School, Beaufort, S. C., in giving an education to needy and worthy Negro girls*



*Making good use of the Sales House at Mather School*

THE old worn red covered notebook in which the early Sales House receipts were recorded is taken out of the safe occasionally to be examined and pondered over. One afternoon I turned to the records kept in the precise handwriting of Miss Sarah Owen. The earliest record we have of sales from barrels of clothing is dated October 1, 1901. At that time Miss Lizzie Kinsman, one of the moving spirits in the earlier days of the School, realized that people did not appreciate being objects of charity, but that they needed to develop in self-help and self-dependence. Volumes of material have passed over the counters of the Sales House since that time. Today the gross income from sales amount to \$3,000 annually. That measure of growth represents the Mather School of today.

By LOUISE VOTH

But still they come! Those needy ones who cannot pay at all, or who have a mere pittance to live on, or who offer in exchange for clothing and needs a bushel of sweet potatoes, a head or two of green cabbage, a bunch of collards, or home made cane syrup. They offer just whatever in their opinion has value. These offerings are always accepted. For as one woman expressed it, "I ain't a charity person. I just ain't got ready cash!"

Our Miss Adams called on a family living near Burton, just four miles from the School. The father, mother, and 11 children lived in a shack, which though barren, was "clean as a whistle." The father earns \$18. per week as the hired man on the truck farm of Mr. John Smith, an important

man in Beaufort County. The eldest son has just secured a job through a relative, and aims to help his sisters through Mather School. None of the children could go to school last fall because there was no money to pay bus fare, no shoes in which to walk to school, and not sufficient clothes to make an acceptable public appearance.

The first time the mother came, at my invitation, she wore a pair of man's old rubbers, the only footwear she had. It was a cold day and she shivered because she had walked a long distance and because her coat was threadbare. How could one get along on \$18. per week with 13 mouths to feed and 13 pairs of feet to be shod? "Miss Smith lets me have sweet potatoes and greens—all I want. And Miss Voth, if you all will accept them, I sure would like to see my middle-age girls in your School. They just got to have learning so they won't get into a fix like mine."

We decided that we would accept the older girl, and as the first opportunity opened we would also accept the younger girl. They are both at Mather now and already they are beginning to show the benefit of regular meals, and of the training which distinguishes our Mather girls from ordinary girls. Both girls have bright, attractive faces, ready smiles which reveal beautiful white teeth, and a willingness to do any kind of work to help. The older is a teacher's room girl. The younger girl has three-times-a-day dish pantry duty, plus scrubbing pantry floors. Upon entering Mather, both girls were completely outfitted from the Student Store not only with personal

clothing but also with bedding, curtains, and other room furnishings. Their eyes sparkled as they made up the beds with fresh sheets, blankets, and attractive crinkle spreads. The younger girl brought with her a few shabby belongings in a vegetable crate. Miss Goodgame was near tears as she ushered the child into Judd Hall. The shyness is wearing away now, but the teachers are experiencing difficulty because both of the girls have been so long without regular schooling. The lack of even simple elements makes angelic patience necessary. Their spirit is commendable.

A miracle happened the morning before Christmas Day. I had the mother bring me drawings of the children's feet because our Mather girls wanted to equip them with shoes. A Christmas box of "store bought" food had been forwarded to the house, but no suitable shoes could be found in Beaufort stores at the prices we could afford. The mother arrived at 11 A.M., and I was in a quandary about shoes for those children. I took her drawings and went to the Annex where Miss Childs, Miss Weinacht, Mrs. Sneath, and Miss Adams were frantically tackling a tremendous pile of boxes which Express, Parcel Post, and Freight had brought in. No children's shoes! No children's shoes! We all bewailed the lack of shoes we so much needed. Then Miss Childs took hold of a large carton from the First Baptist Church of Akron, New York. "It's heavy," she said. "Maybe it's got some shoes in it!" She delved into the box and brought out pair after pair of brand new shoes. Beautiful shoes! Seven pairs of feet were outfitted from that carton with brand new shoes! Light of heart, we all tackled the grinding and backaching work of that day because a joyful mother had gone home with shoes for her children's Christmas. I can still see her tear-

wet eyes, and I can hear her, "God bless you!" and I send it on to all of you who share in helping such as these when Mather extends her hands for help.

## Disastrous Fire at Mather School

By HELEN C. SCHMITZ

A great fire has burned out Coleman Hall, one of the finest buildings on Mather School campus. The fire was discovered late afternoon March 3. After the Volunteer Fire Department had been notified, Miss Louise Voth, the Principal, called the school together in the Assembly Hall. They came anxiously from the basketball field where they had been in competition with another school. Excitement and anxiety permeated the group. They had seen the raging flames and knew that the rooms of 40 girls and 5 teachers were burning. All their clothing, all their books! One girl remembered that her precious piano music was there; another, weeping, realized that her baby doll was burning. Miss Voth stood up with the official roll in her hand. A hush fell. "Answer 'here' if you are present." She spoke softly but clearly. Not another sound was heard. She began with the "A's" and carefully noted each response so she would not overlook anyone. One by one they responded. The dreadful possibility of one being absent held the group with bated breath. Over 100 names were called, and perfect attendance reported. In the midst of the terrible concern for the great loss, a wave of thankfulness swept the Assembly.

The fire flamed high. Many people came to see and others came to help. The big hospital close by offered to give the students supper and continued to feed the girls the next day until an emergency kitchen could be set up for Coleman Hall had dining room and

kitchen as well as dormitory space. One of the teachers opened the Sales House and distributed washcloths, towels, night clothes, tooth brushes, a dress for church, and a coat to those who had been burned out for the weather had suddenly turned cold and damp. The Sales House was denuded. This depletion cuts out possible income for the School until the supply can be built up again, but the clothing was given out as happily as it had been received. Another group of teachers made sleeping arrangements for the girls and the rest fought the fire.

The fire continued until 4:30 the next morning. Miss Voth and two other women held the hose in an effort to protect the three frame buildings close by. Numb with fatigue and spent emotion, Miss Voth telephoned that the girl's spirits and behaviour were beyond believing. The whole school is making do with what it has until such a time as a new building can be constructed.

## New Literature

**PLACE MATS:** Rural America for Christ—package of 50—50¢. Order from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y.

**UNDERSTAND WHAT IS HAPPENING IN HOME MISSIONS**—free leaflet.

**UNDERSTAND WHAT IS HAPPENING IN CHRISTIAN FRIENDLINESS**—free leaflet. Order both leaflets from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y.

**THEY HEARD THE SHOUTS AROUND THE WORLD** by *Emil Menzel*—free leaflet. Order from the Christian Friendliness Department of the Woman's American Baptist Home Mission Society, 152 Madison Ave., New York 16, N. Y.

**KODIAK PICTORIAL MAP**—50¢. Order from the Woman's American Baptist Home Mission Society.

# MISSIONARY • EDUCATION

## The Church At the County Fair

In a year when we begin a missionary study theme on the Rural Church, the activities of Pastor Samuel Furrow, of the First Baptist Church in Urbana, Ohio, are particularly relevant.

Back in 1942 as the day for the opening of the annual Champaign County Fair arrived—the opening of the first Fair during World War II—Mr. Furrow who had been counseling each enlisted man before his departure from the County and arranging for a service and presentation of a New Testament on the morning of his departure, saw a real opportunity for action through the medium of their own Champaign County Fair. Would it not bring joy to the heart of each boy to receive a letter a day from the Fair Grounds—from those very Fair Grounds where he probably for as many years as he could remember had roamed from early morn until late at night? To this question there was enthusiastic response. The Fair Board appropriated space and a large tent; the Lions Club and the Chamber of Commerce gave their wholehearted cooperation.

From the experience of this first year Mr. Furrow realized other op-

portunities and by the second year there was developed a little theatre where religious pictures, comedies and pictures of the Armed Forces were presented. Now the project has developed to such breadth that with the cooperation of the County Ministerial Association there are two to four ministers in the tents to meet and greet the people. These tents which are on ground made available by the Fair Board are paid for by the offering which is taken at the Mass Meeting of the religious groups in the County at the opening of the Fair on Sunday evening. This offering also makes it possible to show in the little theatre the latest and best missionary and other religious films in addition to travelogues and comedies for both children and adults. The equipment includes a public address system, a record player and a dark stage with screen recesses to provide for daytime exhibition of pictures. Church school literature and literature provided by the American Bible Society are available to all who visit and since 1947 the tents have been the headquarters for CROP, thus giving the Champaign County folk an opportunity to share in the program for sending wheat, corn, etc. to all parts of the world.

And now eight years later—in the spring of 1950—Mr. Furrow with enthusiasm writes, "Experience has convinced me that there should be a Church Center on every Fair Ground."

## Interdenominational Study Books for Adults for 1950-1951

### HOME

THEME: Toward a Christian Community; *Rural Prospect* by Mark Rich. \$1.00.

### FOREIGN

THEME: The Near East; *Near East Panorama* by Glora Wysner. \$1.00; *Introducing Islam* by J. Christy Wilson. 60¢.

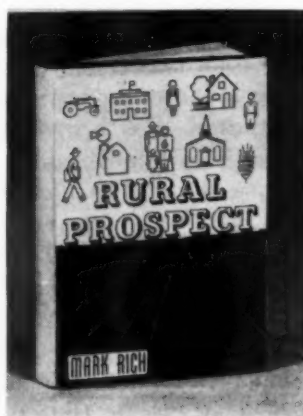
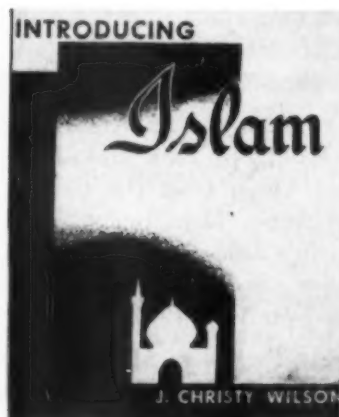
## Baptist Materials for Adults for 1950-1951

### HOME

*Earth—the Lord's* . . . . . \$ .50  
*Study and Worship Programs* .35  
*A Book of Remembrance* . . . .40  
*Home Mission Digest IV* . . . .40  
MISSIONS—Annual Subscription (Club Rate) . . . . 1.50

### FOREIGN

*Earth—the Lord's* . . . . . \$ .50  
*Study and Worship Programs* .35  
*A Book of Remembrance* . . . .40  
*Along Kingdom Highways:*  
Abridged Edition . . . . . .50  
MISSIONS—Annual Subscription (Club Rate) . . . . 1.50





### Mission study classes

*At the Northern Baptist Convention,  
Boston, Mass., May 23-26, 1950*

**PLACE:** Paul Revere Hall, Mechanics Building, Huntington Avenue.

**TIME:** 8:00 A.M. to 8:40 A.M.

#### PROGRAM:

**Tuesday:** The Missionary Education Program in the Baptist Church. Leader, Rev. William J. Keech, Director.

**Wednesday:** Foreign Theme Presentation: "The Near East". Leader, Dr. Dorothy A. Stevens, assisted by Miss Ada P. Stearns, Dr. John Skoglund, Dr. Drew Varney.

**Thursday:** Home Theme Presentation: "Toward A Christian Community." Leader, Dr. Mark Rich, author of the study book *Rural Prospect*.

**Friday:** Missionary Education for Children and Youth. Leaders, Miss Florence E. Stansbury, Director, Missionary Education for Children; Miss Elsie P. Kappen, Director, Missionary Education for Youth.

### Earth—the Lord's

This booklet is the Baptist supplement to the interdenominational study material for 1950-51,



### Bible Book of the Month

MAY.....I AND II PETER  
JUNE.....EZRA  
JULY.....GALATIANS

and is made up of stories from churches all across the country, written by pastors and men and women in the churches. There is inspiration in the story of achievement of town and country churches that should rejoice the heart of every reader. A few stories from India are related to the foreign mission study. Thus, there is an apt breadth of coverage, for truly the earth is the Lord's. The book is unique in approach, realistic in illustrative stories, practical in suggestions.—50¢ per copy.

### SUMMER CONFERENCES

*Season of 1950 and sponsored by the  
Committee on Summer Conferences*

**NORTHFIELD INTERDENOMINATIONAL MISSIONARY CONFERENCE**, at East Northfield, Mass., July 3-10, 1950. Registration blanks and information may be had by writing to Miss Edith Lowry, 297 Fourth Ave., New York 10, N. Y.

**SILVER BAY CONFERENCE ON THE CHRISTIAN WORLD MISSION**, at Silver Bay, New York, July 12-19, 1950. Registration blanks and information may be had by writing to Dr. Gilbert Q. LeSourd, 156 Fifth Ave., New York 10, N. Y.

**LAKE GENEVA WORLD MISSIONS INSTITUTE FOR CHURCH LEADERS**, at Conference Point Camp, Williams Bay, Wis., July 17-21, 1950. Registration blanks and information may be had by writing to Rev. Ellis Marshburn, 127 North Dearborn Street, Chicago 2, Ill.

**MISSIONARY EDUCATION CONFERENCE**, at Asilomar, Monterey Peninsula, Pacific Grove, Cal., August 4-9, 1950. Registration blanks and information may be had by writing to Mrs. R. W. Blosser, 222 Moncada Way, San Francisco 12, California.

## THE BAPTIST YOUTH FELLOWSHIP

**World Wide Guild**

**Royal Ambassadors**

Dear Girls of the Fellowship:

In the spring a young girl's fancy turns to—well, to House Parties for one thing. I hope a House Party is being planned for your state so that every girl may have the opportunity of attending one, and there is the national five-day one at Green Lake this summer, July 11-16. For those who are looking Green Lake-ward, and who may have missed the folder, here are some of the facts you will want to know.



**Who May Come?** Girls from 12 to 25. At least that your state will be represented by a carful of at least three girls and a State or Association World Service Secretary. You do not have to be in a Guild.

**Whom Will You Meet?** Girls from every part of the country, we hope and perhaps some from other lands and denominational "stars" will grace the program and lead the conferences.

*What Will the Program Cover?* The United Nations, and our Baptist mission work the world over, Guild program helps, unique evening features, quiet worship, Workshop groups for getting the "know-how" on a variety of interests, recreation features in the afternoons, and questions and problems of girls. A high point in the Sunday morning session.

*What Should You Bring?* An expectant outlook and a cooperative spirit. In the suitcase, simple, serviceable clothing, including camp clothes and dresses, sweater, walking shoes, swimming suit, rainy day supplies, toilet articles, camera, musical instrument, pencil, notebook, writing paper, Bible.

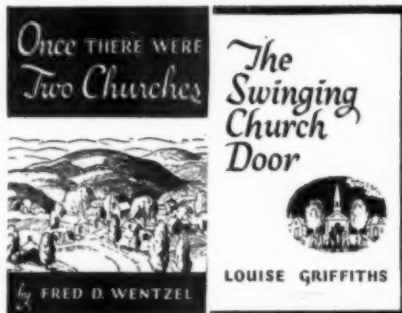
*When Should You Arrive?* Plan to come to register during the afternoon. Those who come by train are advised to arrive at Portage on the Chicago, Milwaukee and St. Paul R.R. at 1:30 p.m. if coming from the east; at 11:50 a.m. if coming from the west. Buses will meet these trains. Get lunch before arriving at Portage.

*What Will It Cost?* For room and meals, \$15.00 plus a registration fee of \$5.00. Send registration fee with your application for registration *early*. Ask your pastor for a regular Green Lake registration form. Bring along extra money for Guild materials, the four dollar round trip ticket from Portage to the Assembly grounds, spending money and offering.

*What Will It Do?* It will give understanding of the Guild program; it will be the experience of a lifetime in acquaintance with girls and national and state leaders from many parts of the country, it will extend horizons and deepen devotion and fellowship.

Very sincerely yours,

*Eli P. Happee*



#### STUDY MATERIALS FOR 1950-51

The more we are aware of the need for "one world" and a Christian world the more we are aware of the place where most of us have to begin—our own community. The home mission theme comes close home to all of us—*Toward a Christian Community*. This suggests that our church is a missionary society and it has a mission field all around it. More than this there are communities beyond, which can only be touched as churches cooperate together to reach them through their Home Mission service.

The Foreign Mission theme touches one of the hot spots of our present world—*The Near East*. Northern Baptists have no mission work in this area but we have an intense interest in it, for this area will have increasing influence on the entire world in the years before us, and in some of this area Jesus walked and his disciples ministered. We need to know, too, what the later disciples of other denominations have accomplished there in his name.

The following are some of the important books recommended for use particularly in discussion meetings:

#### Junior High

*Living Together in Today's World.* (revised edition) Louise Griffiths. 50 cents

*Desert Doctor.* Paul Harrison  
*Temperature, 126.* Henry Martyn

*Where Safe Ways End.* Clifford Harris

The three biographies listed above are 15 cents each. They may be used with sessions 3, 4, 5 of *Where Three Continents Meet* which will give help to the leader. The latter is \$1.00.

#### Senior High

*The Church and Your Community.* Robert Tesdell. 50 cents. This book provides six discussion sessions with study and worship helps and suggests community projects. Source book, *Once There Were Two Churches*, Fred Wentzel. \$1.00.

*Introducing Islam*, Christy Wilson. 60 cents. Illustrates story of Islam and its beliefs as a background for Christianity's task. Illustration of mission work in *Assignment: Near East* by James Batal. \$1.00

#### Young People

*The Church and Your Community*, Robert Tesdell. 50 cents. (See above)

*Forward Through the Ages*, Basil Mathews. (Priced) Story of mission advance in all parts of the world. A guide for study has been prepared by John Lobingier. Ready in the fall.

#### Boys Groups

A study of three Frontier books of home mission biographies and three Eagle books on lives of foreign missionaries are suggested for meetings with boys. Each of these is 15 cents.

*The Man With Twenty Hands.* John Mason Peck

*The Man Who Asked God Questions.* George Washington Carver  
*Crusader for Justice.* Samuel Armstrong

*They Thought He Was Mad.* Albert Schweitzer (Africa)

*Young Man Sit Down.* William Carey (India)

*Two Swords.* Joseph Niishima (Japan)

### Guild Groups

Program booklets will be available which develop the study of the books listed below in program meetings.

#### Ann Judson Chapters

*Where Three Continents Meet*, Winifred Hulburt. \$1.00

*The Swinging Church Door*, Louise B. Griffiths. 60 cents

#### Sally Peck Chapters

*Assignment: Near East*. James Batal. \$1.00

*Once There Were Two Churches*, Fred Wentzel. \$1.00

#### Alma Noble Chapters

*Near East Panorama*, Glore Wysner. \$1.00

*Rural Prospect*. Mark Rich. \$1.00

*So Sure of Life*, Violet Wood. (Priced) To be used with *Rural Prospect* for Home Mission stories. Ready in the fall.

### Youth Week In Burma

From the secretary of the Burma Baptist Convention Youth Committee comes word that for the first time in Burma Youth Week was observed. In the announcement folder is outlined the meaning of Youth Week observance. Evidently Baptist young people are leading the way in Burma. We quote a paragraph or two from the folder.

"In recent times churches of many denominations have come to observe Youth Week together. While we engage in special activities here in Burma, thousands of Christian Youths in other lands will also be renewing their dedication to Christ and seeking new ways to serve Him.

"This is the first time we have tried to observe Youth Week in Burma. The Baptist Burma Youth Committee has decided to make it a Baptist project this year, hoping

that next year the Burma Christian Council will make it a project for all denominations."

Judging by the suggestion in the folder of "Some things for your group to do during Youth Week," a group of American young people would feel perfectly at home if they could observe Youth Week with these Burma friends. Attend church services as a group and sit together; Lead the worship services in whole or part; Devote an afternoon or evening to "shining up" the church inside and out; Have some work project for the church, such as making a new bulletin board or new collection bags; Present a play; Have a tea or dinner to which youth leaders from other churches are invited; Have a "World Friendship" service with various national and racial groups dressed in their native costumes; Have a meeting with church and youth officers to discuss how the youth program of the church can be made more effective.

Emphasis on stewardship was also made during Youth Week and the young people were urged to make contributions toward the work of the Convention Youth Committee in order that a program

for young people all over Burma might be stimulated and strengthened and that the Kingdom of God might be extended through their efforts.

### Hands Across the Sea

Here is a simple but highly effective method for producing greater friendship among like-minded people and of sharing the spirit and message of him whose coming was heralded by "Peace on earth, good-will to men." Many young people have asked about the possibilities for building friendship through letters with young people of other lands. While the request for names in a specific country cannot always be met and the problem of language presents some difficulties, here is an opportunity for the people of one land to talk to those of another about their every-day life, their hopes and dreams, their desire for peace and understanding. Here too is an opportunity for the Christian to share the best that he knows with a new friend.

Letters Abroad is a plan for correspondence between Europeans and Americans and with students and men teachers in Japan which has been established by the World Affairs Council of Philadelphia whose address is 1411 Walnut St., Philadelphia 2, Pa. There is no cost involved in the plan. The World Affairs Council is a non-political and non-profit organization which has the backing of the Department of State and is the official education center for the United Nations in the area. Writers are carefully matched as to interest, age, educational background and occupation, in order that friendships may be truly congenial. Thus a farmer can correspond with a farmer, a student with another student of like interests. Some of the letters can help toward the understanding of an-





other's language. Eighty percent of the letters from abroad are in English but in addition to acting as a clearing house Letters Abroad will translate all letters arriving in foreign languages. Literature and blanks to fill out, giving brief biography of yourself as a prospective

correspondent, may be had by writing to the Council. The correspondence is between persons 18 years and over. For those who are younger a similar plan has been worked out by the International Friendship League, 40 Mount Vernon St., Boston, Mass.

One word of counsel is given: "Only those who are sincerely interested in continuing a correspondence are asked to apply, for we do not want to disappoint these men and women who have turned to us for friendly contacts in this country."

## MISSIONARY EDUCATION FOR CHILDREN

### *The Children's World Crusade*

#### *Dear Boys and Girls:*

I cannot express to you in words my gratitude for the many, many boxes of bright pencils, tablets, and pictures, which you have so lovingly sent for our little Mexican migrants. You are surely learning that, "It is more blessed to give than to receive." How like Jesus to give to those whom you do not know nor have ever seen.

Can scarcely wait until our little Mexican migrants begin arriving from Texas. Their little sad pinched faces will light up with joy as I tell them you have sent gifts to them. How I wish that each of you could go with me to help distribute these gifts. We would drive out into the country to a group of grey sugar beet two room houses and then to some rickety tumble down farm house where our migrants live. I would smile and say, "Buenos días" and then we would slowly get acquainted. We would go in the evening when the family were home from work. Probably we would find the mothers making "tortillas and frijoles." We would take along some Sunday School papers, and pretty cards for the children, also some picture books and perhaps a few puzzles. María, José, Manuel, and Paquita will be so happy they will jump up and down as they receive your gifts. Mother will probably have to tell them to say "Thank you" for they will be too excited to think of it.

Before we leave, we will teach them to sing, "Jesus Loves Me" and I will tell them the story of how Jesus loves the little children. To mother and daddy we will give some tracts in Spanish and perhaps one of the little red gospels. Then we must say, "Buenas Noches" for Mother, Daddy and all the older brothers and sisters must go to bed for they must arise early tomorrow and back to the hard work of thinning beets.

One evening last summer I found a Christian family living in a tumble down farm house. When I told them I was a missionary who had come to talk about Jesus, they were delighted. They had longed for a service all summer. I soon set up the baby organ, gave out the hymn books, and soon we were singing, "O Que Amigo Nos es Cristo" (What a Friend We Have in Jesus). Part of the family sat on the beds, others on benches, and the rest stood. We had no light except the faint gleams from a smoky lantern. After singing several well known hymns, I read from the Bible, and was amazed at the reverence of even the small children. As I was about to close the service, Mr. Rodriguez said, "My daughter, Maria, will pray." The little 8 year old girl bowed reverently and said the Lord's prayer.

As I was leaving the home, the father tucked a dollar bill into my

hand. I tried to not accept it for he had told me that very evening that two of the girls had no shoes and he could not buy them until he received some money from the beets. His reply was, "I haven't much but I want to give this little bit for the Lord's work." Praise God for a father like that.

With love,

*Florence J. Latter*

#### **Congratulations to Hickory St., Scranton, Pa.**

The following report comes from the enthusiastic leader of the Herald Mission Band which has in it 15 boys and girls: Book to the Philippines; To Missions \$3.00; To One Great Hour of Sharing \$2.00; Seeds for Peace \$2.00; Church Repair \$8.00. Thank you to each one for all that you have done this year. *Mrs. William Hallbauer*

#### **Materials 1950-1951**

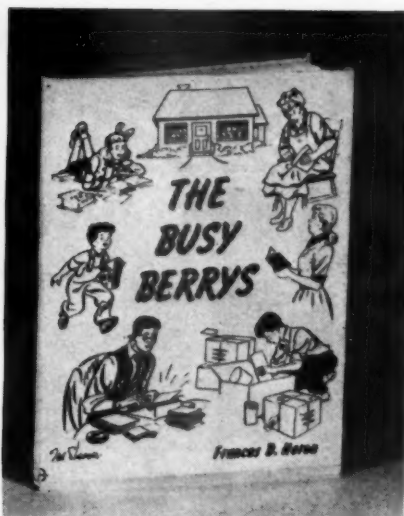
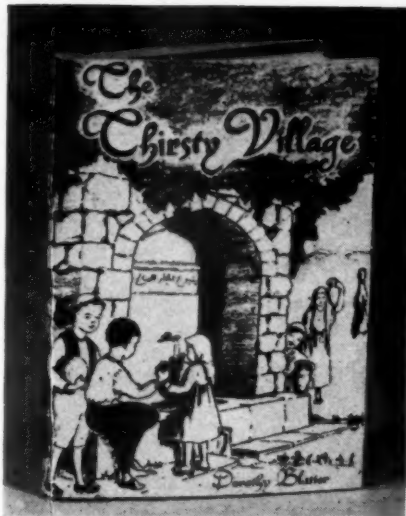
##### **THEMES**

Children Learn to Love Jesus: In Bible Lands Today, and In Town and Country

Beginning May 1 we are in a new church year and we will have entirely new missionary themes, books, pictures and maps. Just so that you will know what is coming, at least in preview, we are listing some of the most useful material.

*In Bible Lands Today*

*Primary: The Thirsty Village.*



*Children's Mission Study Material. Book on the left is for Primaries and the one on the right is for Juniors*

*Dorothy Blatter.* Water was precious in the two villages in Lebanon and there was ill-feeling between them. Two little Arab boys, one Christian and one Moslem, dared to become friends and pointed the way to a good neighbor spring. Paper \$1.00. Teacher's Guide by Blanche Hoke. 35¢.

*Junior: They Live in Bible Lands.* Grace McGavran. Young readers will find new friends in Amin and Ali, Musa and Safia, children who live in Bible lands today. Seven different countries provide the background for seven exciting stories. Each is preceded by colorful factual material that links the past with the present. Paper \$1.00. Teacher's Guide by Edna Baxter. 35¢.

*In Town and Country*

*Primary: The Three Henrys and Mrs. Hornicel.* Edith Agnew. Pick-pick-pick went the axes. There it was—coal! A stark village sprang up in the "holler." What happened then and later to a community that needed help makes a delightful story. Paper \$1.00. Teacher's Guide by Edith Welker. 35¢.

*Junior: The Busy Berrys.* Frances Heron. The Berrys invade Morrisville, a village turned up-

side down by the Plasti-Kem Company. Soon Grammy, Danny—the whole family—are puzzling over the town's problems. There's a note of mystery, too. Paper \$1.00. Teacher's Guide by Frances Heron. 35¢.

*Baptist Material*

*Children Learn to Love Jesus* is the title of the Baptist material to be used with both primary and junior boys and girls. This 48 page pamphlet includes stories by our missionaries who are actively at work with children in other lands as well as in our own. In this we will have pictures of boys and girls, special interest missionaries, maps and suggested service projects for all groups. 75¢.

In addition to these materials there have been printed two beautiful reproductions of pictures painted by an artist of India, Frank Wesley. In these unique pictures the familiar Biblical scenes appear in Indian setting. The Boy Jesus with the Temple doctors, and the Mother and Child are characteristically Indian in dress and feature. The Boy Christ in the Temple. Full color. 13 x 16 inches. 75¢; The Nativity, Full color. 10 x 9 inches. 50¢.

## You Are Invited To Toronto

, August 10-16

This comes as a personal invitation to each one who reads these pages on Missionary Education for Children. Each one who is interested in a program of education with children, that helps them to better understand the world in which we live and how we as Christians bear a unique responsibility, has a wonderful opportunity this summer.

The World Council on Christian Education is meeting in its Mid-Century Convention August 10-16 in Toronto, Canada. Coming to this great meeting of Christians will be leaders in the Christian fold from around the world. There is hope that at least seventy-five countries will send delegates.

You who have for many years been helping children will have at this time opportunity to sit with other members of our Christian family and discuss the problems of presenting and witnessing to a living faith in Jesus Christ, Lord and Saviour!

During the morning hours children's workers from around the world will hear together great Christians speak on subjects pertinent to today's needs. Some of the topics are: Helping Children to Have Faith for Today; A Total Program of Christian Education; Education for Christian World Citizenship; and Home and Church Working Together. The speakers will be people of Christian stature, Dr. Jung, Switzerland; Dr. Baez Camargo, Mexico; Miss Ruth Seabury and Dr. Chester Miao. Following these morning hours together there will be ample time for discussion groups where everyone will have the opportunity to discuss—what does this morning's lecture mean to me, a primary or junior teacher, in a small or large church, in the country or in the city, in

America or in China. Here we can face our problems on a world scale. Perhaps some one from China can with a simple suggestion help someone from Smith City, California. It will be a time of sharing.

In the afternoons a very practical program has been worked out for children's workers. There will be three interest groups, Using the Bible With Children, Guiding Children in Worship, and Evangelism of Children. In these sessions visual materials will be largely used. New suggestions for working with children in each of these areas of interest will be plentiful!

There will be an extensive book exhibit—Books for teachers and leaders!—Books for children! Also there will be a good exhibit of creative activities. Have you always wanted to know how to make a diorama, use clay, make colored sand? There will be an opportunity to see and feel some of these media of expression.

Each evening there will be a great gathering of all people where outstanding personalities will be highlighted! We'll be looking for you in Toronto!

Register today—Send your registration fee to the World Council on Christian Education, 156 Fifth Avenue, New York 10, New York.

#### News from Japan

We have some very cute children here and the parents are so happy to have them in a Christian kindergarten even though they are Buddhist. Some of the parents come to the Bible class we have Sunday because the children come home and ask questions about God which the parents can't answer.

We had just enough money to build a very small Christian Center but it was the first building rebuilt around this section which was com-



*Christian teacher at a Christian kindergarten where many Buddhist children attend*

pletely wiped out so it gave the others courage to start again. We have two rooms and have twenty children in Nursery school in one room and fifty kindergarten children in another room. In March we had our second graduation exercise and will graduate thirteen of the fifty children. We asked for applications for the new term, which in Japan begins in April, and one parent thought if they arrived early they would be admitted, and so arrived on a cold February morning at five o'clock. We had seventy parents apply for the thirteen places so we decided that something would have to be done and are trying to put up another building. The American army has some barracks that they aren't using and we can buy one for about eight hundred dollars. Of course we don't have even that amount of money but we feel that we just must get it some way in order to help the community around us here.

We have a Church next door and try in every way we can to help the people who come to the Center to also go to Church and study the Bible. If all of them did come we

wouldn't have half enough room for them in church.

One of the happiest experiences in life is when our kindergarten children grow up in the Church and wish to give their life to Christian service. We have one young man now whom I remember when he came to kindergarten as a small boy. Now he has graduated from the University here, worked in business for a few years, but decided that he wanted to give his whole life to Christian service and so we are now trying to get him a scholarship so he can study in America and come back to be a missionary to his own people. When I think of spanking him when he came to kindergarten and realize how big he is now I know I am getting old!

Month of March is doll festival—March 3rd, and it used to be that all girls celebrated their birthday on doll festival day. Now they celebrate their own but still that old feeling of a real festival lingers on and we are going to have a party with all of the children bringing their best dolls for the party.

Sincerely,

*Margaret Cuddeback*



# CROSS WORD PUZZLE

Space required for additional pages in order to include in this issue information about the Northern Baptist Convention in Boston has compelled the temporary omis-

sion of MISSIONS CROSS WORD  
PUZZLE PAGE. See pages 266-267  
and 270-277.

The next CROSS WORD PUZZLE  
will be published in a later issue.

## THE CONFERENCE TABLE

## EVERY WOMAN SERVING THROUGH HER CHURCH

## Let's All Let Down This Summer!

By

CHARLOTTE S. TRUESDALE

**W**AS a month of the year ever more welcome than May? The cold and the ice and snow are things of the past. The birds have returned. The first flowers are here. A softness is in the air. We women have had a busy year and it's nice to look forward to summer when meetings and activities don't crowd us. And so—LET'S ALL LET DOWN **THIS SUMMER!**

Does that bring before you long periods of doing nothing, of up-propped feet, a hammock in the shade, and a cooling drink? For if it does, you've the wrong picture. There is a scene familiar in song and story—the rustic well and the oaken bucket. When the sun has been hot and the day's work has been long, ah, the refreshment that comes from letting down the bucket to the depths and drawing the cool, refreshing water which makes one reverently thank God for all His goodness.

SO, LET'S ALL LET DOWN THIS SUMMER! Let down the buckets of our minds and our energies, emptied as they are from a year of giving out. Let's fill them with clear pure inspiration from a well which may be near at hand or far away. For this summer is full of opportunities to re-invigorate yourself to do a better job next year, which, if we are really in earnest, should be the aim of us all.

You who can do a bit of traveling will find in the Northern Baptist Convention at Boston an opportunity for increasing your awareness of our enormous Baptist family—our far flung program—our work at home and abroad; you will hear messages of inspiration and information which will be carried forward for many a day.

For you who like more intensive study on a specific phase of our work, there is a full schedule of conferences at Green Lake. Living in one of the loveliest of spots, among God's own people, studying and discussing how better to do His work—what a rare and un-



## A BOSTON RALLY FOR BAPTIST WOMEN

## IN TREMONT TEMPLE

Sunday, May 21, 1950, 2:45 P. M.

**You will hear many missionaries and  
Christian nationals**

We want ~~1,000~~—NO! ~~1,500~~,  
NO! 2,000 women present.

**We will be looking for YOU.**



equaled opportunity! Here gather pastors, laymen and laywomen, Christian educators, home and foreign mission enthusiasts, business and professional people, youth. Here for the first time will be a National World Wide Guild House Party, a unique and thrilling experience for any girl. Let down to the real depths at Green Lake this summer.

There are also excellent opportunities near at hand. Most of our States have women's house parties where for a few days of sharing together, new strength and ideas are developed for the days ahead. A rare combination of informal fellowship and inspiration makes attendance at a Woman's House Party a worthy and useful experience. Similarly most States have World Wide Guild House Parties, either over a week-end or for a longer period, where girls working and playing together gain new visions of world service for themselves and those back home.

There are some, who because of family responsibilities, physical handicaps, or lack of finances, will not be privileged to take advantage of any of these far reaching opportunities. There are ways in which you too may LET DOWN. Set for yourself a period of study each day. Select some of our excellent study materials, Christian education, Missionary activities, or any of your interests, and plan for yourself a summer of outreach and mental development which will make you a stronger, more willing and eager worker next year. Make definite plans for Bible study, using a good commentary. Select some inspirational and devotional books to nourish your heart as well as your mind. You may have rich profit in your-own-house party.

So, whether in Boston, at Green Lake, in your own State or in your own home, **LET'S ALL LET DOWN THIS SUMMER!**—down into the in-

vigorating depths of physical, mental and spiritual nourishment, that we may draw and drink deeply and

looking upward thank God for all His goodness and for the opportunity to serve Him better.

## THE OPEN FORUM OF METHODS

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### Let's Take A Trip!

Everyone likes to travel—so the suggestion, "Let's take a trip" met with a ready response on the part of the women of First Baptist Peddie Memorial Church, Newark, N. J., and an expectant group met at the church on March 1. To the glamour of far countries was added the thrill of flying for the invitations bore the magic words *Via Aeroplane*.

The morning session was devoted to a study period on Japan. From 12.30 to 1.30 there was "Fellowship at the Table." A brief business session followed.

Promptly at 2 o'clock the travelers assembled and were "briefed" on the Home Base of our foreign work and on the trip ahead. They joined in singing, to the tune of *The Alphabet Song*, a verse listing the foreign fields as follows:

Two "A's"

Two "B's"

Three "C's"

"I" to the South

And "J" and "P"

"E" for Extra

There you see

Fields of our Foreign Society.

(The fields as listed are Assam, Africa (Belgian Congo), Burma, Bengal Orissa, East, South and West China, South India, Japan, the Philippines, and Europe.)

*Atmosphere* was an important factor in the success of the program. The chairs were arranged in two narrow sections, with an aisle between, to simulate the seating in

a plane. The "take-off" was made realistic by the whir of an electric fan (off-stage) blowing against a sheet of paper.

Four countries were included in the tour, represented by booths, each with a "guide" in national costume. The booths were formed by an arrangement of screens for the sides and appropriate hangings at the back, to serve as background

for the curios, examples of hand-crafts, etc., most of which were loaned by members of the church. Two of these, *Africa* and *India*, were in the front of the room.

The guides had spent many hours in the preparation of their talks and so they were able to give in ten minutes or a little more a really challenging and illuminating "view" of their respective countries.

Before the take-off for Burma, the leader suggested that the passengers reverse their plane seats. Each turned her chair to face in the opposite direction. This made a brief stir and break in the meeting, and also afforded a new view—the *Burma* and *China* booths at the back of the room, each with its guide, the final stop-overs on the tour.

At the close of the China tour, the leader informed the passengers that the Chinese, a traditionally hospitable people, would never consent to their leaving China

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### OUR PART

Only through YOUR participation by gifts will this be possible. What is

### Your Part

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without refreshment. At that moment, two Chinese members of the group wheeled a tea-cart down the aisle, from which they served Chinese tea and cakes.

Home again, the passengers were reminded that the work which they had glimpsed would not be possible without the unified budget, of which their Love Gift was a part. After collecting the gifts, two verses of "From Greenland's Icy Mountains" were sung. (By the way, did you know that this hymn was written one Saturday night to be sung at a missionary service the following day?) The members then had an opportunity to examine the articles in the booths.

The invitation was a bright colored folder with a cover design of an airplane soaring through the clouds. On the inside on the left was listed the morning schedule; on the right, the title of the program, followed by the itinerary, and "In China, we'll have tea!" The reminder, "Don't forget your Love Gift offering" stood in bold type.

The "ticket" was a long, narrow strip of white construction paper, with a loop and bow of bright green yarn at the top. HERE WE GO! and a tiny sketch of a plane taking off were at the top. Outline maps of the countries in the tour were blocked in, each in a different color—Africa, with an inset to indicate the Belgian Congo field; India with a similar marking; Burma; China, with three fields shown although only one was visited. On the back of the ticket appeared the name of the society, church and president, the date, a listing of the countries to be visited, and the names of the guides and hostesses. The words of the "field song" also were given.

We are indebted to Mrs. H. Hurley Baird for the details of this program. It can, of course, be adapted to other fields. MISSIONS Magazine, A BOOK OF REMEMBRANCE, and other denominational



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### Help Wanted!

We are asking your help in planning a fall issue of *The Open Forum* to be devoted to Christmas programs. Won't you share with MISSIONS' readers your 1949 program? Letters should reach us by June 30.





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---

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## Burnt Offerings

(Continued from page 301)

cially alive is a church spiritually alive. It has caught a vision.

It might be said justifiably, "where the heart is there is the pocketbook also." When the average man spends \$62 a year for tobacco and contributes only \$6 a year to religious causes, let no one be timid in calling for an increase in contributions to the church of God.

## Women Overseas

(Continued from page 303)

be a Christian. By strengthening their homes, the Chinese Christians are preparing to maintain their witness, "come what may."

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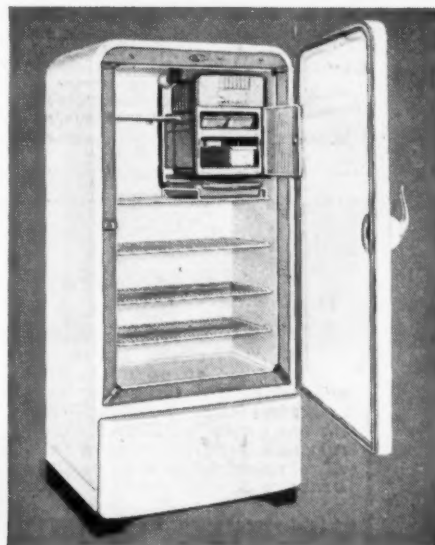
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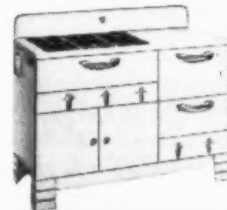


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## California Baptist Farewell To Outgoing Missionaries

A large crowd of Baptists from San Francisco, Oakland, Berkeley, and San Mateo and scores of students from the Berkeley Baptist Divinity School flocked to the steamship pier on February 22nd to bid farewell to five missionaries who sailed on the *S. S. President Wilson*. They had been fellow students at the Divinity School. Rev. and Mrs. Raymond Jennings will serve in Japan. Mr. Jennings is a graduate of William Jewell College. Rev. Martin Ho, a Chinese delegate to the World Council of Churches at Amsterdam, Holland, in 1948, spent the intervening period in study at Berkeley and with his Th.M. degree is returning to his home in South China where he will be Executive Secretary of the Ling Tong Baptist Convention with headquarters at Swatow. Rev. and Mrs. James L. Sprigg, graduates of Ottawa University, will minister to thousands of students in government high schools and colleges in Iloilo, Philippine Islands. They will make their headquarters at the Baptist Student Center at La Paz. Mr. Sprigg will be remembered as one of the reporters who collaborated with the Editor of *MISSIONS* in reporting the Northern Baptist Convention at San Francisco. (See *MISSIONS*, June, 1949, pages 355-362). Among the hundreds who crowded the pier and who participated in a brief farewell service were Convention President Mrs. Howard G. Colwell, Secretary Reuben E. Nelson of the Council on Finance and Promotion, Secretaries Louis P. Jensen and W. W. Parkinson of the Foreign Mission Society, Secretary Ben G. Field of the Northern California Baptist State Convention, and Mrs. Fred Dye, President of the Woman's Baptist Mission Society of Northern Cali-

fornia. The Divinity School students sang the Berkeley official hymn "Dedication" and Dr. Kenneth G. Hobart, formerly a missionary in South China and now Berkeley Professor of Christian Missions, offered the prayer.



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## BOOK REVIEWS

(Continued from page 291)

22 brief, pointed meditations, enhanced by illustrations from every day life, and spiritually refreshing selections of prose and poetry. (Abingdon-Cokesbury; 128 pages; \$1.50.)

► **SERMONS OF CHARLES H. SPURGEON**, is volume II in the set of "Great Pulpit Masters," being issued by the Revell Company. It contains 16 carefully selected sermons of the great British Baptist preacher on a wide variety of subjects, 14 of them having been given at the time of the celebration of the Lord's Supper. These sermons will repay a careful reading by both pastors and laymen. (Revell; 256 pages; \$2.25.)

### Annual Meetings

(Continued from page 264)

Mission Society, a corporation organized and existing under the laws of the State of Massachusetts, will be held on Friday morning, May 26, 1950, in Mechanics Hall, Boston, Mass., to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.—*Mrs. A. J. Mitchell*, Rec. Secretary.

### HOME MISSION SOCIETY

The 116th Annual Meeting of the American Baptist Home Mission Society will be held in Mechanics Hall, Boston, Mass., May 26, 1950, to act upon any report that shall then be presented, to elect officers and mem-

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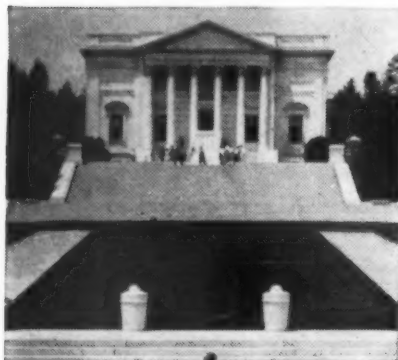
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bers of the Board of Managers, and to transact any other business that may properly come before the meeting.—  
*R. Dean Goodwin, Rec. Secretary.*

### WOMAN'S HOME SOCIETY

The 73rd Annual Meeting of the Woman's American Baptist Home Mission Society will be held May 26, 1950 in Mechanics Hall, Boston, Mass., to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may come before the meeting.—  
*Mrs. T. W. Aishton, Rec. Secretary.*

### EDUCATION AND PUBLICATION

The annual meeting of The Board of Education and Publication of the Northern Baptist Convention will be held on Friday, May 26, 1950 at 9:10 a.m. in Mechanics Hall, Boston, Mass., to act upon any reports presented, to elect officers and members of the Board of Managers, and to transact

any other business that may properly come before the meeting. *W. Z. McLearn, Recording Secretary.*

### THE LAST WORD

*The June Issue Will Be Late!*

Did you notice the announcement on page 257 about the June issue? If not, read this with care.

The June issue will reach you about two weeks later than usual because its printing must be delayed in order to include a complete, illustrated, and interpretative story of the Northern Baptist Convention in Boston, Mass., which meets May 22-26, 1950.

If you miss your June copy at the regular time, please remember this announcement. It will reach you eventually.

## For the Attention of Missions Club Managers

ARE you planning to attend the Northern Baptist Convention? The Editor and the Business Manager would be delighted to meet personally all Club Managers at Boston during the meetings of the Northern Baptist Convention, May 22-26, 1950. Both will endeavor to be at the MISSIONS booth in the Exhibit Hall at the close of each forenoon and afternoon session. Be sure to make yourself known to them and also sign the Club Managers' Registry. Club managers should feel free to make MISSIONS' booth their own headquarters and to arrange to have their friends meet them there for definite appointments.



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MARTYRED  
1950

## SELMA MAXVILLE

The sun was setting over the Burma hills. A jeep rolled along the road from Moulmein, where it had taken patients to the Baptist hospital. Suddenly five men appeared, blocked the road and kidnapped one passenger, Miss Selma Maxville, a Northern Baptist missionary. A few days later in a skirmish with villagers Miss Maxville was killed.

After World War II Miss Maxville had moved to a station where the Ellen Mitchell Memorial Hospital had developed a thriving medical work in a little Mon village some twenty miles south of Moulmein. She was the only missionary who knew the Mon language, and even though she must stay alone with national helpers at a time of civil war, she quieted the anxieties of her friends with, "I am sure neither side would intentionally hurt me. I am glad to stay and do what I can to bring the Christian message to the villagers." She wanted to serve in Burma for the remainder of her life, and her days and nights of service endeared her far and wide.

Miss Selma Maxville's last letter to the Foreign Board:

*"A few minutes ago some Karens from across the mountains about ten miles away came for*

*their first time and got medicine, cloth and Scriptures. Last week being the week of prayer we had the meeting in my house. One fourth of the crowd were non-Christians. Last night I had blown out my candle and just reached my bed when I heard a cart stop out in front. It was a very bad case, but we were all in bed by midnight and the woman is fine, so all is well.*

*"How can I leave the people who need me until there is someone to take over? Although I am two years beyond retirement age, I ask to be granted the privilege of remaining without salary. I know I could manage comfortably. I would not let myself be a burden to anyone, and I would not need any sympathy. However, I will believe that whatever comes will be for the best."*

Miss Maxville would never have thought of herself as a martyr, but she was of the stuff of which martyrs are made. We are dismayed and deeply grieved over the loss of a devoted missionary, but we praise God for what her life had meant to hundreds and thousands in that land. *Our greatest tribute to Selma Maxville will be in the spiritual and material undergirding of those who remain.*

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